For John XXIII, calling Vatican II an ‘act of faith’

By Francis X. Rocca
Catholic News Service

VATICAN CITY — Blessed John XXIII called the Second Vatican Council in the conviction that it was necessary for the Catholic Church, yet without pre-conceived ideas of what it would accomplish, said Vatican II participants who recalled the event half a century later.

The men spoke in exclusive interviews featured in a forthcoming Catholic News Service documentary film, "Voices of Vatican II: Council Participants Remember."

Blessed John had come to a "conviction that something ought to be done in order to make the church more responsive to this modern world, in order to make the modern world more responsive to the church. And that intuition

(Please See XXIII/19)
Priests don’t grow on trees; encourage your priest when you can

By Bishop Michael J. Sis

One of the greatest treasures of the Diocese of San Angelo is the group of seminarians preparing to serve as our future priests. Sometimes this treasure is quite hidden, as they spend many years studying in the seminary. For Catholics, these men are often a source of hope and inspiration for us.

There are currently eleven seminarians for the Diocese of San Angelo. They are studying at Assumption Seminary in San Antonio, St. Mary’s Seminary in Houston, Mundelein Seminary in Chicago, and Conception Seminary in Missouri. This is good news, but we still need many more if we are to prepare for the needs of the future. As our senior clergy retire in the years ahead, we will need plenty of new priests to be trained and ready to serve the needs of the growing number of Catholics in West Texas.

Our seminarians come from a wide variety of backgrounds and have many different skills. Please pray for their perseverance, and remember them on their birthdays. If we are to have solid and effective priests for the next generations, these seminarians need our prayer support.

Seminarians and priests don’t grow on trees. They come from families like yours. Look around you in your family and in your parish. If you see a young man who might make a good priest, suggest it to him. We have many talented and committed Catholics in this diocese. More of them will go into the priesthood and the religious life, if you will encourage and invite them. Keep your eyes open and your heart hopeful.

Some of the qualities to keep in mind are: prayerfulness, communication skills, leadership, a generous spirit of service, humility, self-discipline, joy, and the ability to relate well to a wide variety of people.

(Please See BISHOP/21)

Los Sacerdotes no Crecen en Arboles

Obispo Michael J. Sis

Uno de los más grandes tesoros de la Diócesis de San Angelo es el grupo de seminaristas que están preparándose para servir como nuestros futuros sacerdotes. A veces, este tesoro se mantiene muy escondido, siendo que pasan muchos años estudiando en el seminario. Estos hombres son una fuente de esperanza e inspiración para nosotros.

Actualmente hay once seminaristas para la Diócesis de San Angelo. Están estudiando en Assumption Seminary en San Antonio, St. Mary’s Seminary en Houston, Mundelein Seminary en Chicago, y Conception Seminary en Missouri. Esta es buena nueva, pero aún necesitamos muchos más si hemos de prepararnos para la necesidad del futuro. Al que nuestros clérigos mayores estén para jubilarse en años futuros, necesitaremos suficientes nuevos sacerdotes que sean entrenados y listos para servir con las necesidades para el número creciente de Católicos en el Oeste de Texas.

Nuestros seminaristas vienen de una gran variedad de ambientes y tienen diferentes habilidades. Por favor de rezar por su perseverancia, y recuerdenlos en sus cumpleaños. Si hemos de tener sacerdotes sólidos y efectivos para las próximas generaciones, estos seminaristas necesitan nuestro apoyo y oración.

Seminaristas y sacerdotes no crecen en árboles. Vienen de familias como las tuyas. Miren alrededor en su familia y en su parroquia. Si miran a un joven de quien podría ser un buen sacerdote, sugiérémoslo. Tenemos muchos Católicos (Mira OBISPO/21)

DIOCESAN BRIEFS

Lenten Penance Service Schedule

SAN ANGELO DEANERY

- April 14 - Ballinger, St. Mary
- April 15 - San Angelo, Sacred Heart, 7 p.m.
- ABILENE DEANERY
- April 14 - Abilene, Sacred Heart, 7:00 p.m.
- April 16 - Colorado City, St. Ann, 6:30 p.m.
- MIDLAND-ODESSA DEANERY
- April 14 - Odessa, Holy Redeemer, 7 p.m.
- April 15 - Midland, St. Ann’s, 7 p.m.
- April 16 - Odessa, St. Joseph

Diocesan Personnel Moves

- Deacon Charlie Evans moved from Brady / Mertens to Rowena / onion / Miles... Deacon Ray Smith passed away February 13, 2014... Deacon Dan Peras is now serving St. Margaret-San Angelo.

Shrines of France Tour


Traditional Latin Mass

- Sunday, April 27, 2 p.m. at St. Elizabeth Ann Seton, Odessa. For more info: 432-367-4657.

Holy Angels Spring Festival

- Sunday, May 4, 2014
- 10:00 A.M. - 4:00 P.M.
- Holy Angels Church - 2315 A&M, San Angelo
- Bar-B-Que Brisket & Sausage Dinner

BISHOP SIS’ HOLY WEEK SCHEDULE

- April 13 - Holy Angels – Seder Meal at 5:30 p.m.
- April 17 - Sacred Heart Cathedral - Holy Thursday Mass, 7 p.m.
- April 18 – St. Margaret – Way of the Cross at 1:00 p.m.
- April 19 – Sacred Heart Cathedral - Good Friday Service, 7 p.m.
- April 20 – Easter Sunday Mass

LENT/EASTER DATES

- March 5 - Ash Wednesday
- March 9 – 1st Sunday of Lent
- March 16 – 2nd Sunday of Lent
- March 23 – 3rd Sunday of Lent
- March 30 – The Annunciation of the Lord
- April 6 – 5th Sunday of Lent
Priest prefers quiet of vocation to clatter of combat

By Fr. Hugh Wade Jr.

I entered the novitiate of the Congregation of the Immaculate Heart of Mary seven days after leaving Viet Nam. Located in Arlington, Virginia, just across the Potomac River from Washington, D.C., the mother house of the Missionhurst Fathers was very serene and quiet.

After spending two years in Viet Nam, I was seeking some quiet time to explore my vocation to the priesthood.

I enjoyed the reverent routine of our daily life. We awoke at 5 a.m. and began our day with the Office of Readings, Morning Prayer and Mass followed by breakfast in silence! I thought the silence would be difficult, but I was wrong; it freed me to look at myself and my relationship with God. Classes followed breakfast after we had cleaned up the dining room and reset the tables for lunch. The classes were in spirituality and prayer as well as the rich history of our Congregation. In the afternoon we performed chores which ranged from laundry, maintenance of the buildings, working with the animals kept on the property and keeping up the extensive grounds. I enjoyed being outside and did not mind keeping up the grounds. I thought this was a pretty nice job until winter arrived and I was in charge of snow removal. Whoops!

One year after entering the Novitiate, I made my first temporary vows of Chastity, Poverty and Obedience. I moved to our seminary in Washington, D.C. just a few blocks from the Shrine of the Immaculate Conception. Since I had previous college experience, I took classes at the Oblate School of Theology and Catholic University of America.

During the summer our community would host summer programs for missionary priests and nuns returning home from the missions. I was asked to stay the summer and keep everything running in the seminary building. At the end of one session we were asked to host Mother Teresa of Calcutta. The front door bell rang and I opened the door to find her standing with a small suitcase and two other sisters from her Order who had arrived from the airport by taxi. She had the most captivating blue eyes I have ever seen. She was a humble, simple woman who was going to give several addresses in the D.C. area. I thought I still arose early to begin my morning prayers only to find Mother Teresa and her companions on their knees in front of the Blessed Sacrament. They had been there since 4 a.m.

The most memorable memory of my life in the seminary was after I was ordained as a priest. I was asked to help at the seminary during one summer. As the summer was coming to an end we hosted a bishop from Texas, who did not want to stay at the Washington Hilton with the other bishops attending one of their conferences. He also insisted that someone drive him to the hotel when he found out we had an old, yellow VW beetle. I was asked to fall in line behind the taxis and limousines dropping off guests and bishops for the conference. He would hop out of the passenger side of the VW, go to the front and open the hood and remove his briefcase and join the other bishops who were staring at him. In the afternoon, after the meeting he would be standing with a group of bishops and when he saw me drive up would come to the curb and get in. He delighted in making them wonder who this bishop was from Texas. This Bishop would later offer me a position in his Diocese which I accepted and the rest of the story would be written when I left the military and returned to the Diocese of San Angelo. Oh, the bishop, you may have been wondering about, was, of course Bishop Joseph Fiorenza, the fourth Bishop of San Angelo.

Father Hubert Wade is pastor at St. Mary’s in Ballinger.

Vocations: A Witness to the Truth

Dear Brothers and Sisters:

The Gospel says that “Jesus went about all the cities and villages... When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.” Then he said to his disciples, “The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest” (Mt 9:37-38).

These words surprise us, because we all know that it is necessary first to plow, sow and cultivate and then, in due time, reap an abundant harvest. Jesus says instead that “the harvest is plentiful.” But who did the work to bring about these results? There is only one answer: God. Clearly the field of which Jesus is speaking is humanity, us. And the efficacious action which has borne “much fruit” is the grace of God, that is, communion with Him (cf. Jn 15:5). The prayer which Jesus asks of the Church therefore concerns the need to increase the number of those who serve his Kingdom. Saint Paul, who was one of “God’s fellow workers,” tirelessly dedicated himself to the cause of the Gospel and the Church. The Apostle, with the awareness of one who has personally experienced how mysterious God’s saving will is, and how the initiative of grace is the origin of every vocation, reminds the Christians of Corinth: “You are God’s field” (1 Cor 3:9). That is why wonder first arises in our hearts over the plentiful harvest which God alone can bestow; then gratitude for a love that always goes before us; and lastly, adoration for the work that he has accomplished, which requires our free consent in acting with him and for him.

2. Many times we have prayed with the words of the Psalmist: “It is he who made us, and we are his; we are his people, and the sheep of his pasture” (Ps 100:3); or: “The Lord has chosen Jacob for himself, Israel as his own possession” (Ps 135:4). And yet we are God’s “possession” not in the sense of a possession that renders us slaves, but rather of a strong bond that unites us to God and one another, in accord with a covenant that is eternal, “for his grace is the origin of every vocation, his will is, and how the initiative of grace is the origin of every vocation, reminds the Christians of Corinth: “You are God’s field” (1 Cor 3:9). That is why wonder first arises in our hearts over the plentiful harvest which God alone can bestow; then gratitude for a love that always goes before us; and lastly, adoration for the work that he has accomplished, which requires our free consent in acting with him and for him.

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Freddy Martin Perez

Date of Birth: March 30, 1986
Birth Place: San Angelo

Do you have siblings: Younger brother, Gerardo Perez he is married to Carla Perez and together they gave me a blessing of a niece Sophia.

Where do you attend seminary? Assumption, San Antonio

What level are you: 1st Year Theology

What led you into formation as a seminarian? Giving time in prayer to the Lord, in my youth to hear God’s calling in my life. I had my wants and desires but I also felt the Lord’s invitation to become His. Meeting priests who love their calling in the diocese is what led me to try out the seminary.

Home Parish: St. Mary’s in San Angelo and Holy Spirit in Sweetwater

Favorite Saints: St. Francis & St. Benedict
Favorite Scripture: 1 Kings 19: 11-13
Favorite Color: Blue
Favorite Movie: Gladiator
Favorite Television Program: Anthony Bourdain
Favorite Food/Restaurant: I would rather have a cook out with family and friends and some great home cooking.

Favorite meat: Pig
Favorite Dessert: Avion Expresso Tequila

Hobbies: Enjoy learning random facts

Objectives: I desire to follow in the footsteps of Jesus

BIO

My parents are Martin and Teresa Perez from Guanajuato, Mexico. I was blessed to have great role models of priests growing up that lived out a strong happy priesthood. Bishop Joe Vásquez was my pastor as a kid. His example of a man who served and loved his community led me to ask him at young age what a priest was. His answer has stayed with me: “A priest is a man like Christ.” Bishop Joe is the first priest I told, “I think I want to be a priest.” When I became a teenager I attended events offered by the diocese, was a part of a youth ministry that gave me exposure to retreats and conferences that would form who I am today along with the Christian community on which I so heavily rely. I graduated from San Angelo Lake View HS in 2004. I attended college unmotivated because deep inside I knew I was avoiding the call to the priesthood around the same time I got involved with House of Faith Outreach, a place that nurtured me and showed me that I had a heart to serve. I met Fr. David Herrera who fostered me as a father, friend, and spiritual director. He taught me the importance of having a life centered in the Holy Eucharist and the importance of carrying a constant prayer life. Fostering a prayer life would lead me to Adoration, the chapel of St. Margaret’s is where I would feel the Lord speak to me and show me that I had a heart to serve. I met Fr. Barry interrupted me to ask me “if I had ever thought about joining the diocese?” I hadn’t. I took the question to prayer, I found peace and serenity in the idea for being a priest for my diocese of San Angelo.

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BISHOP SIS’ SCHEDULE
April 2014
10 — MIDLAND, Our Lady of Guadalupe, Confirmation at 6:30 p.m.
13 — ODessa, St. Mary Confirmation at 6:30 p.m.
15 — SAN ANGELO, Diocesan Pastoral Center – Catholic Charitable Foundation Meeting at 10:30 a.m.
15 — ABILENE, St. Vincent – Confirmation at 6:30 p.m.
16 — SONORA, St. Ann – Confirmation at 6:30 p.m.
17 — ABILENE, St. Francis – Confirmation at 4:00 p.m.
20 — SAN ANGELO, St. Joseph – Confirmation at 6:30 p.m.
21 — SAN ANGELO, Diocesan Pastoral Center – Final Budget Review with Diocesan Finance Council and the Presbyteral Council 11:00 a.m. to 2:00 p.m.
21 — COLEMAN, Sacred Heart – Confirmation at 6:30 p.m.
23 — SAN ANGELO, St. Margaret – Confirmation at 6:30 p.m.
24 — SAN ANGELO, Sacred Heart – Confirmation at 6:30 p.m.
25 — SAN ANGELO, St. Mary – Confirmation at 12:00 noon
26-30 — SAN ANGELO, Christ the King Retreat Center – Annual Priests Retreat
31 — BRADY, St. Patrick, Confirmation at 7:00 p.m.

MAY
1 — ODessa, St. Elizabeth Ann Seton Confirmation at 6:30 p.m.
2 — SAN ANGELO, ASU Newman Center – LIMEx Graduation at 5:30 p.m.
3 — MIDLAND, St. Ann Confirmation at 5:00 p.m.
4 — BALLINGER, St. Mary Confirmation at 11:15 a.m.
5 — ABILENE, Holy Family Confirmation at 6:30 p.m.
6 — ST. LAWRENCE, St. Lawrence Confirmation at 6:30 p.m.
7 — STANTON, St. Joseph Confirmation at 6:30 p.m.
8 — MIDLAND, St. Stephen – Confirmation at 6:30 p.m.
9 — MADISON, St. Ignatius Confirmation at 6:30 p.m.
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CHRIST THE KING RETREAT CENTER
APRIL
14 Heart of Mercy Group
15 Passover
15 Adoration
18 Office closed in Observance of Good Friday
19 San Angelo School of Leaders
20 Easter Sunday
21 Heart of Mercy Group
22 Adoration of the Blessed Sacrament
22 Deacon Quarterly Meeting
24-27 Women’s Walk to Emmaus
27 Divine Mercy Sunday
28 Heart of Mercy Prayer

ARCHDIOCESE OF BOSTON.
Married couples should never let the sun set on an argument; instead they must make peace by remembering to... say please, thank you, and sorry.

CATHOLIC NEWS SERVICE
Hobby Lobby owner says Pope told him lawsuit is “important to Catholics”

EDUARDO NEVARES
@bishopneva
Isaiah 49:15 Can a mother forget her child, or be without tenderness for the child of her womb? Even if she forgets, I will never forget you

ROME REPORTS
@rometerports
Pope Francis to couples: No need to call

San Angelo Bishop Michael J. Sis, center, with junior high students at St. Elizabeth Ann Seton in Odessa’s “Come Fish With Me,” event, March 15. More photos on Page 24. (Courtesy photo)

St. Elizabeth hosts successful youth event

The Angelus

On Saturday, March 15, 2014 over 100 young people participated in the Diocesan Jr. High Youth Event at St. Elizabeth Ann Seton Church (SEAS) in Odessa. They came from Abilene, Andrews, Lenorah, Midland, Odessa, Rowena, Stanton and San Angelo. It was a day to reflect on what it means to be a disciple of Jesus Christ.

Talks, games, music, conversation and YouTube videos were part of the scheduled activities. Displays from Catholic Relief Services and vocation resources were set up for the participants to browse and take materials. Some of the topics addressed included caring for creation, bullying, walking in the footsteps of Christ by living the gospel in our daily life.

We prayed for the courage to stand up for others, the courage to risk, the courage to live a life of love and forgiveness.

The beautiful campus at SEAS provided a backdrop for games at lunchtime. The youth ministry building was utilized for lunch and conversation. Bishop Michael Sis was present throughout the day and was part of an afternoon question-and-

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Music was provided by Victor and Isabel Garza, Ed and Nora Hernandez, and local youth. Ernie Acevedo (St. Mary Parish-San Angelo) and S. Adelina Garcia (Associate Director of Education and Formation) emceed the day.

CATHOLIC TWITTERVERSE

Editor's Note: Each month the Angelus will include a sampling of Tweets from the 'Twitterverse.' Tweets are taken from random dates in the month preceding publication of the Angelus. Links following the tweets often feature articles, videos or photos that expound on the tweets.

BY: GREG WILLITS
@gregwillits
Just facelifted mom. Saw a big blur when she answered, "What is that, mom?"
"My ear. I'm driving." I hung up. Parents shouldn't have iPhones.

BY: FOR YOUR MARRIAGE
@foryourmarriage
Pope Francis asked married couples: “With the grace of Christ, you are a living and credible icon of God and his love.”

BY: JAMES MARTIN
@JamesMartinSJ
Gospel: The Father is at work; so is Jesus. Imagine God, as St. Ignatius says, "laboring" on our behalf. God is at work for you and in you.
Adoption: A reflection of God’s selfless love

A Reflection of God’s Selfless Love

God’s love for us is a selfless and encouraging love. When we turn to Him and choose to live in His image and by His teachings, we experience His love in the fullest.

A birthmother, who has chosen an adoption plan for her unborn child, is full of God’s selfless love. She may not have made good choices throughout her life and her life may have been full of selfishness or pain, but as soon as she chose to follow God’s love, her life has been transformed. Birthmothers come to Gladney to find hope, support and courage in their choice for adoption. The circumstances why the birthmother is choosing an adoption plan vary but they all state that they “want their child to have a safe, secure and loving home”.

A birthmother should feel supported and encouraged for making an adoption plan and placing her child with an adoptive family. She should also feel proud of herself and her decision. It is up to all of us to help these birthmothers feel as though they are making a good decision and are following God’s example when they realize that adoption is the best choice for their child and for them.

Many birthmothers who attend college, get a better job, or make a good life for the older child they have now. Many know that if they parent this unborn child that their older child or children will not have the best. By choosing adoption, the birthmother is placing all of her children before herself.

Gladney Center for Adoption helps the birthmothers with encouragement during their adoption plan. Caseworkers counsel birthmothers from the time they come to Gladney until 6 weeks after delivery. Our post adoption department takes care of the birthmothers after delivery. If you know anyone that would like to learn more about placing a child for adoption please contact Gladney Center for Adoption. Stacey Wilson is the birthparent caseworker for the West Texas Area and her office is located in Midland.

Stacey Wilson, West TX Caseworker 410 W Ohio Ste 203 Midland, TX 79701 Stacey.Wilson@gladney.org 682-478-7664

For those of you interested in adopting a child, Gladney has domestic adoption programs as well as an international adoption program. Gladney offers an agency assisted infant adoption program that specializes in working with Birthmothers in finding forever homes for the babies. New Beginnings is a program that recruits families for children available for adoption through the Texas Foster Care system. Our international adoption program offers the opportunity for an adoptive family to adopt a child from Europe, Asia, Africa, and Latin America.

Partnerships, prayer objectives of Honduras mission

By Msgr. Larry Droll
St. Ann’s-Midland

For many years, our Diocese of San Angelo has partnered with the Diocese of San Pedro Sula in Honduras, to mutually encourage one another in our Catholic Faith. St. Ann’s Parish in Midland has a partner parish, Most Holy Trinity in Chamelecon. We engage in mutual visits, support one another in prayer, assist with projects together.

One of the best ways to become acquainted with our brothers and sisters in the Catholic Church in Honduras is to visit them. I invite you to consider visiting the diocese and parish in Honduras, July 15-22, 2014. This purpose of this trip is two-fold: First, we want to introduce parish leaders from the Diocese of San Angelo to our partners in Honduras, to encourage new parish partnerships. These parish leaders, who might plan to facilitate partnerships with Honduras parishioners, will need to be bi-lingual, to enable communication in Spanish on behalf of their parishes in the future. Second, those from St. Ann’s will focus attention on Most Holy Trinity Parish (Santisima Trinidad) to further develop the relationship between St. Ann’s and the parishioners there (Padre Luis Estevez, pastor).

Ability of parishioners who make the trip to use Spanish is helpful, but in the group one can benefit from the trip, even speaking only English. Contact Msgr. Larry Droll, at 432-682-6303, or ljdroll@aol.com.

Msgr. Larry Droll provides Holy Communion to Hondurans during a missionary trip to San Pedro Sula. (Courtesy Photo)
The Domestic Church: The Home as the Body of Christ

By Fr. Knick Knickerbocker
St. Theresa Church-Junction

The Catechism of the Catholic Church teaches us that the Domestic Church is the Church in the home, or, we can say, the Domestic Church is the home as the Church (#’s 1656-58, 1666). To help us understand this Catholic truth, we can consider the nature of the home as the Domestic Church and what this means for the living of Christian spirituality in the home.

First, one’s understanding of the nature of the home as the Domestic Church is grounded in the doctrine that God has revealed Himself as a Trinity of Persons. As the Catechism teaches, "The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in Himself. It is therefore the source of all the other mysteries of the faith, the light that enlightens them" (#234). When we say that God is a Trinity of Persons, we are saying that God is perfect love in which the love of two Persons is perfected in their love together of a Third Person. In other words, the inner life of God is a relationship of perfect love. With regard to the home as the Domestic Church, the basic human family of father, mother, and child is a likeness of God Himself. In Genesis we learn that man is created in the image and likeness of God (1:26-28). This means that each human being is created to participate in — to receive and to give — perfect love. The love of two persons is complete only when they turn outside of themselves and love a third person together. In the basic human family, mother and father procreate a child whom they love together.

The Holy Family of Bethlehem and Nazareth is the prototype (primary) icon of the Holy Trinity. We enter the circle of perfect love that is the Holy Trinity in our relationship with Jesus, who is a member of both the Holy Trinity and the Holy Family. In this relationship with Jesus, we also have a relationship with the Father and the Spirit in the perfect love who is the Holy Trinity, for there is no barrier separating the relationship of the Three Persons of the Holy Trinity from one another. The Christian home is meant to be a Household of the Holy Family, with Jesus at the center.

The human family itself is grounded in the sacrament of Holy Matrimony. Husband and wife participate in a sacrament that makes them a likeness of the relationship of Christ and His Church, as St. Paul explains in Ephesians 5:32. The love of husband and wife is meant to be as permanent and undying as is the relationship of Christ (the Bridegroom) and the Church (His Bride).

The home as the Domestic Church is also the Body of Christ, one of the basic truths about the nature of the Church taught to us by St. Paul in I Corinthians 12-14. Each person in the Christian family has his or her own unique gifts and graces which are meant to be discovered and developed in the home. So, the home as the Domestic Church is a likeness of the Holy Trinity, a Household of the Holy Family, and is the Body of Christ founded on the sacrament of Holy Matrimony.

Second, what does this nature of the home as the Domestic Church mean for the living of Christian spirituality in the home? The Christian home is the primary place where the Christian faith is transmitted from one generation to the next. The Christian home is the primary community where we learn those virtues of humility, faithfulness, and forgiveness.

(Please See FR. KNICK/22)
Preaching of the Word of God, Sacraments discussed in 1965

By Rev. Joe Uecker, C.PP.S.

Once celibacy was off the agenda, the bishops debated many and sundry aspects of priestly life. Situations were so different from one place to another that it was difficult to say much. Two directions were taken: The first was to see priests as cultic figures, sacramental ministers, with a top-down ministry to the people. The second saw priests as having a collegial relationship with their bishops and as fostering a similar relationship with those to whom they ministered. The schema as a whole aroused little enthusiasm. On October 16, it was approved as a basis for further discussion after revision. About a month later the revised version was approved. The word chosen was presbyter, rather than priest, because that is a much more traditional word coming from the New Testament and ancient Christian sources. It suggested a broadening of definition beyond sacramental ministry.

The schema is noteworthy in that it speaks of priestly ministry, service in many aspects: to Catholics in preaching, celebrating the sacraments and leading the community to work together for the common good. This may seem obvious today, but before the Council, priesthood was thought of almost exclusively in terms of sacramental ministry.

The schema also put preaching the Word of God on an equal level with the celebration of the sacraments. Note the connection with the document on the Word of God and the one on the Liturgy: in other words, the intimate connection between Word and Sacrament. From now on preaching, especially at Mass, was to be based more directly on the Bible.

The third aspect emphasized in the schema was that the priest was called to be holy and therefore emphasis was put on means to becoming holy. This is once again a thread running through the Council. Discussion of this schema ended on October 16 which marked the beginning of the end of the Council. The bishops took a nine-day break. Around the first of November there was another weeklong break. Why? One reason was fatigue. When the vote on the schema on Presbyters was taken, only 1,521 bishops were present. By this time, the bishops had listened to more than 2,000 speeches in Latin. The problem was that the people who most needed the break had to work during the break. This was the second reason for the breaks: to give the writers a chance to re-write the documents in the light of the debates.

Among the documents worked on during these days was the one on Non-Christian Religions. It hit the floor of the Council with an ease that no one would have predicted a few months earlier. It is true that the document received 243 negative votes. A larger number, yes, but far fewer than expected.

The Secretariat for Christian Unity had agreed to some changes proposed by Patriarch Maximos. Various leaders went to the Arab embassies in Rome to hand-deliver Arabic copies of the text. The section on Muslims appeared before that on the Jews. “Jews” was taken out of the title so it became clear that the document was about the relationship of the Church to all non-Christian religions. All this was to assure the Arabs that there were no political implications involved, Pope Paul’s appearance at the United Nations helped along this line as well.

However, the Group of International Fathers kept up the pressure against the document and the final vote shows some success. The final document read in part: “Although the Jewish authorities with their followers pressed for the death of Jesus, still the things perpetrated during the passion cannot be ascribed indiscriminately to all Jews living at the time nor to the Jews of today.... Moreover, the Church, which condemns all persecutions against any people... deplores feelings of hatred, persecutions, and demonstrations of anti-Semitism directed against the Jews at whatever time and by whomsoever.” The document, further, stressed the ties that bound Christians and Jews together in a special way, beginning with their mutual veneration of the Old Testament, the Hebrew Scriptures. Thus did this document finally sail into port, a triumph for the Secretariat and for Cardinal Bea in particular.

El Cuarto Período (1965), parte 4

Fr. Joseph Uecker, CPPS.

Ya que no iban a discutir el celibato en el concilio, los obispos discutían muchos aspectos de la vida sacerdotal. Las situaciones variaban tanto de un lugar a otro que era difícil decir mucho. Pero había dos aspectos principales del sacerdocio: Primero el sacerdote es una persona de culto, ministros sacramentales, con un ministerio al pueblo de arriba para abajo. El Segundo aspecto era que el sacerdote tiene una relación colegial con su Obispo y así tiene semejante relación con su pueblo. No hubo mucho entusiasmo por este esquema. El 16 de octubre se aprobó como base para más debate. La palabra que eligieron era presbítero en vez de sacerdote porque es una palabra más tradicional que sale del Nuevo Testamento y Fuentes antiguas cristianas. Sugería un ministerio más que ministerio sacramental.

Este esquema habla del ministerio sacerdotal, servicio en muchos aspectos: a los Católicos por la predicación, celebrar los sacramentos y con-duciendo a la comunidad a trabajar juntos por el bienestar común. Tal vez esto parece evidente hoy, pero antes del concilio, el ministerio sacerdotal era casi totalmente el ministerio sacramental.

El esquema también puso la predicación de la Palabra de Dios en el mismo niver que la celebración de los sacramentos. Se puede notar aquí la conexión entre el documento sobre la Palabra de Dios y el documento sobre la Liturgia: es decir, la unidad íntima entre Palabra y Sacramento. Desde ahora en adelante, la predicación, especialmente en la misa, debe ser basada más directamente en la Biblia.
Guadalupe Radio Network flourishing from San Angelo diocese to D.C.

By Jimmy Patterson

Editor / West Texas Angelus

In 2005, five years after KLPF (1150 AM) Radio went on the air in Midland, Len Oswald, volunteer President for the Guadalupe Radio Network (GRN), decided he could no longer balance two jobs. KLPF (its Midland-Odessa affiliate) and the rest of the GRN were taking too much of his time, and his “paying job,” manager of the Yates Field for Marathon Oil, was still beckoning loudly. His work toward accomplishing the mission of GRN — to provide Catholic radio programming for the soul — would also suffer because of his two-end candle burning.

God, however, had another plan for Oswald, and, in the form of Anthony, a prisoner at the Smith Unit of the Texas Department of Corrections facility in Lamesa, sent the radio station a letter:

“To the Mercy of God, we small faithful are truly sustained pacified, nourished and remain faith filled by the efforts, prayers and Sacrifice of all involved who bring us Catholic radio,” Anthony wrote in his letter. “Truly a blessing. Truly an answered prayer.”

Oswald read the letter and decided not to leave GRN. Instead, five years later, in 2010, he took early retirement from his job in the oil industry and continues to run the entire network, which broadcasts in 21 markets to a potential audience of 19 million. Granted its numbers aren’t that high, but the network does reach an average of 200,000 listeners at its peak drive time hours in markets as wide ranging as Van Horn, Dallas-Forth Worth, Houston, San Antonio and Washington, D.C.

“For some time, Guadalupe Radio Network, with its stated effort to engage the faithful in spreading the Gospel of Jesus Christ, has been active in the Archdiocese of Washington. Your work becomes all the more significant in light of the recent attention our Holy Father, Pope Benedict XVI, has given to the efforts of the New Evangelization,” wrote Cardinal Donald Wuerl, Archbishop of Washington, in 2010. “Apostolates that incorporate broadcast media are an integral part of our mission of bringing people to encounter the risen Lord.”

GRN, the second largest Catholic radio network in the country, has received similar endorsements from bishops in Houston, San Antonio, Dallas, Fort Worth, and Arlington, Va.

San Angelo Bishop Michael J. Sis, above, has appeared on KLPF and the Guadalupe Radio Network twice since his ordination in January. At right, an inmate in the Smith Unit in Lamesa included this drawing in a correspondence he addressed to Guadalupe Network officials accompanying a letter expressing how important the station’s programming was to the prisoners at the facility. The letter played a key role in Len Oswald’s decision to stay as general manager of the Guadalupe Radio Network.

Not too shabby for an operation that originates from a 1950s-era house and office-studio broadcast facility in south Midland, just north of Interstate 20 and Lamesa Road.

As if Anthony’s letter and Cardinal Wuerl’s endorsement weren’t encouragement enough to keep a radio network staff and in prayerful thanksgiving, Oswald and the GRN received correspondence from a man who wrote that as he sat on his bed, revolver in hand, he was moved to change his life instead of suicide after turning up the radio to drown out the noise of the gunshot. His radio was tuned to GRN. The show that was airing during his life-turning moment was about why suicide wasn’t the answer. GRN also received a letter from the former director of the Planned Parenthood in Sherman who was moved to resign her position and become actively involved in Pro-Life efforts after hearing a show on the network.

GRN is an affiliate of EWTN, the global Catholic media outlet out of Alabama. The GRN’s earliest days of formation followed a 1996 trip to Venezuela, where Oswald and others spent eight hours with Maria Esperanza, described as a Catholic mystic and Servant of God. Esperanza’s Marian apparitions have been approved by a local bishop.

Three of the pilgrims came back to Midland determined to begin spreading the good news of Christ and the Gospels.

Oswald, Toya Hall and Mary Diaz worked together to form LaPromesa. Out of that foundation would later spring GRN. None of the three had any experience in radio broadcasting; all three worked together to form LaPromesa. Out of that foundation would later spring GRN. None of the three had any experience in radio broadcasting, though Oswald said, “Had any of us had a background in radio,” he said, “none of us would have probably thought any of this was ever possible.”

Oswald said another major factor in leading the founders to form a radio network was the call of Blessed Pope John Paul II’s commission to spread the gospel.

“Pope John Paul II said he would depend on the church to remain faith filled by the efforts, prayers and Sacrifice of all involved who bring us Catholic radio,” Anthony wrote in his letter.

In early April, GRN kicked off a daily morning show hosted by former Midlander Dave Palmer, that is broadcast across all 17 English-language stations in the network.

Hall, now the station’s vice president and part-time on-air announcer during four of the station’s seven annual Share-A-Thon’s (four are in English, three in Spanish), said it is amazing what people can and will do if God wants it done.

“Mother Angelica said the Lord is looking for dodos, and we certainly qualify,” Hall joked of her and the founders’ lack of a radio background when the network was begun. “Even when we started in 1996, we didn’t know where the Lord was taking us.”

“Mother Angelica, the foundress of EWTN, at that time was telling Catholics if you will buy radio stations we’ll give you programming for free. On the shoulders of giants is how this network was built — with the nudging of the Holy Spirit and a lot of good people because in 1999 oil was $9 a barrel and St. Stephen’s was in an extensive capital campaign to raise money for its new church.”

Guadalupe Radio Network can be heard in the diocese on KLPF (1150 AM) in Midland-Odessa; 90.9 FM (Spanish) in Midland-Odessa; 91.7 FM (KQOS) in Abilene, and 91.5 FM (KPDE) in Eden-San Angelo. Learn more from their web site, at grnonline.com.
Making Sense of Bioethics

Discrimination and human genital sexuality

By Fr. Tad Pacholczyk

Discrimination is often understood as acting out of prejudice against persons who differ from us and do not share our views, traits, values or lifestyles. The word “discrimination,” however, has an older meaning as well, namely, to draw a clear distinction between proper and improper, good and evil, to differentiate and recognize as different. This older meaning generally carried favorable connotations with it: a person of discrimination was someone of good judgment and detailed knowledge, as in the case of one who could discriminate between fine wines, detecting subtle but relevant differences, or someone on Wall Street who could discriminate between the profiles of different companies, discerning which stocks would rally and which would decline.

Only in more recent times has the term “discrimination” assumed the second meaning signifying prejudice, or an unfounded bias against a person, group, or culture on the basis of racial, gender, or ethnic background. Sometimes people will equate discrimination against people who are gay or lesbian with racism, much like discrimination based on skin color. As Michael Kirby notes, “Bishop Desmond Tutu, one time Anglican Archbishop in South Africa, who had earlier tasted the sting of racial discrimination, has been a valiant defender of the equality and dignity of GLBTIQ [gay, lesbian, bisexual, transgender, intersex, and otherwise ‘queer’] people. He has explained that he could no more embrace the hatred and discrimination of Christian brothers and sisters against the sexual minority than he could embrace the racism of apartheid, now overthrown.”

Regrettably, we all know of people who manifest a racist attitude against others, treating them improperly because of characteristics they cannot control, like skin color. Even when a person can control certain characteristics, like their sexual behaviors, and they still choose to do something wrong and perverse, such as having sex with animals, we must never choose to hate the person who engages in these wrong and perverse behaviors. But loving the person who commits sexual sins never entails that we should accept his sins and perversions; on the contrary, to love him authentically means we seek to help him rise out of his damaging behaviors, so that he can live in a more fully human way by means of better moral choices.

Clearly, then, nobody should embrace “hatred and discrimination” against anyone, GLBTIQ or otherwise, but everyone should show care and compassion towards those with GLBTIQ dispositions, in the hope that they might come to recognize and renounce the harmful and disordered forms of sexual activity that tempt them. It remains the better part of wisdom to discriminate, in the moral sense of the term, between disordered uses of human sexuality and the ordered engagement of human sexuality within marriage.

In the human body, our organs have discernible functions: the heart pumps blood; kidneys remove waste products from the blood and excrete them in the urine; reproductive organs join man and woman as one, and enable the procreation of children. The anatomical and procreative complementarity of men and women is evident, and even the shapes of their sexual organs reveal how they are designed for each other, something not true of non-conjugal forms of sexual activity. As Dale O’Leary points out, “the reproductive/sexual organs of men and women are different and designed to fit together. When electricians refer to male and female plugs, everyone can easily recognize which is which and why they are so named.”

O’Leary further notes that non-conjugal acts are ultimately acts that one person does to another, and that such acts involve the language of using and being used. She notes that “Although there are various acts in which two or more individuals can engage for sexual pleasure, only one very specific act consummates a marriage. The other acts… involve the hands, either end of the digestive system, or physical objects, but not the reproductive organs of both simultaneously in the same act.”

Conjugal acts, meanwhile, involve the language of giving and receiving, through a union of complementary human persons. Conjugal acts address a man’s and a woman’s need for completion not only by the intimate bodily communication of themselves to each other, but in a transcendent and ecstatic way to a reality greater than themselves in the engendering of their offspring.

We intuitively view the world in purpose-driven ways, and we recognize the telos (“end”) written into the realities that surround us. The telos of an acorn is to become an oak tree; the telos of human sexuality is to draw man and woman together to procreate and raise children in the family unit created by marriage. Acknowledging the fashioning of our sexuality in this determinate way, and recognizing the conjugal union of marriage as an institution of nature, not a product of man’s willfulness, enables us to discriminate between proper and improper uses of the gift of our genital sexuality.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard.

Learning life lessons from prison inmates

By Erick Rommel
Catholic News Service

Regrets are part of life.

As a child, regrets are small. You regret watching a television show instead of painting a picture. You regret choosing a cookie instead of candy.

As you get older, the scale of regrets grows. You regret asking someone out. You regret not asking someone out. You regret staying out too late. You regret coming home too early.

Sometimes, you regret doing the right thing because you wish you weren’t so responsible.

Looking back, you question where you’d be if your life took a different path. Some people document what they would have done differently.

Others take a look at what someone else has written, especially if that person has traveled a less-than-ideal path.

Recently, inmates serving in Maine prisons wrote letters to their younger selves. The idea came from photographer Trent Bell, who shared them publicly on a website.

The idea came about when one of Bell’s friends was sentenced to more than 30 years in prison. “This friend was the same person as me,” Bell said. “We had the same morals, the same interests, what happened?”

Bell spoke with inmates seeking an answer to that question.

What they said was surprising. Instead of going into a lot of detail about their crimes, each shared a valuable life lesson.

"Things are going to happen that will make you bitter with those closest to you; you have to be the bigger person and confront your problems, talk them out,” wrote Brandon, who has been in prison for four years. "No matter what happens, your family loves you unconditionally. They will be there when you need them most and when you least expect it.”

Another wrote: "Be yourself and you will attract good people to you. When you try to be different, in order to fit in, you will lose more and more of your true identity. Always recognize that you need to be a friend to yourself first.”

Others wrote: "You must be willing to forgive those that ask or deserve for forgiveness in order to be forgiven yourself," and "We let drinking and drugs shatter our dreams and our potential future.”

What's clear is that they tell a young Brandon, a young William, a young Jamie, to be kinder to themselves, to not allow outside pressures get the better of them, to have more compassion toward themselves and others and not to think that at a young age they know it all. The letters show hurt, insecurities of a young person, a lack of forgiveness and lack of love for oneself.

We often think people in prison are different. The only difference is that they made different choices.

Maybe that's the point. In considering his incarcerated friend, Bell reflected and came to this conclusion: "There, but for the grace of God, go I."

It's something to consider when we next face a choice that could send us down a different path. Are we prepared to take that journey? Is the cost of certain choices a price too high to pay?

Maybe it would help if we imagined writing a letter we would have written if we’d made a particular choice. What would it say? More importantly, is it something we’d want to read?
Gethsemane: The place of moral loneliness

By Fr. Ron Rolheiser

Our deepest loneliness is not sexual, but moral. More than we yearn for someone to sleep with sexually and emotionally, we yearn for someone to sleep with morally. What we really want is a soul mate.

What does this mean?

Ancient philosophers and mystics used to say that, before being born, each soul is kissed by God and then goes through life always, in some dark way, remembering that kiss and measuring everything in relation to its original sweetness.

Inside each of us, there is a dark memory of having once been touched and caressed by hands far gentler than our own. That caress has left a permanent scar, as if we carry within ourselves a little piece of God. And that dark memory, of first love, creates a place inside us where we hold all that is precious and sacred.

And that dark memory, of first love, creates a place inside us where we hold all that is precious and sacred. It is the place where we most guard from others, but the place where we would most want others to enter; the place where we are the most deeply alone and the place of intimacy; the place of innocence and the place where we are violated; the place of compassion and the place of rage.

The yearning and pain we feel here can be called moral loneliness because we are feeling lonely in that precise place where we feel most strongly about the right and wrong of things, that is, we feel alone in that place where all that is most precious to us is cherished, guarded, and feels vulnerable when it is not properly honoured.

Paradoxically, it is the place where we most want someone to enter and yet we are most guarded. On the one hand, we yearn to be touched inside this tender space because we already know the joy of being caressed there. On the other hand, we don’t often or easily let anyone penetrate there. Why? Because what is most precious in us is also what is most vulnerable to violation and we are, and rightly so, deeply cautious about whom we admit to that sacred place. Thus, often, we feel wrenchingly alone in our deepest centre.

A fierce loneliness results – a moral aching. More deeply than we long for a sexual partner, we long for moral affinity, for someone to visit us in that deep part where all that is most precious is cherished and guarded. Our deepest longing is for a partner to sleep with morally, a kindred spirit, a soul mate. Great friendships and great marriages, invariably, have this at their root, deep moral affinity. The persons in these relationships are “lovers” in the true sense because they sleep with each other at the deepest level, irrespective of whether they have sex or not. In terms of feeling, this kind of love is experienced as a “coming home,” as finding a home, bone of my bone. Sometimes, though not always, it is accompanied by romantic love and sexual attraction.

Always, however, there is a sense that the other is a kindred spirit, one whose affinity with you is founded upon valuing precisely the same things you do. But such a love, as we know, is not easily found. Most of us spend our lives looking for it, searching, restless, dissatisfied and morally lonely.

It’s this kind of loneliness that brought Jesus to his knees in the Garden of Gethsemane. The blood he sweated there is the blood of a lover, one betrayed, morally betrayed, hung out to dry in all that was precious to him.

Nikos Kazantzakis once wrote that virtue is lonely because, at the end of the day, it is jealous of vice. “Virtue,” he writes, “sits on its lonely perch and weeps for all it’s missed out on.” Not quite, though perhaps that’s what it feels like.

But the pain of virtue, while not immune to jealousy, is a whole lot deeper than Kazantzakis (and conventional wisdom) suspect. It’s the pain of Gethsemane, of moral loneliness, the ache of not having anyone to sleep with morally.

One of the lessons of Gethsemane is that when we sweat our moral aloneness (without giving in to compensation or bitterness) we undergo a moral alchemy that can produce a great nobility of soul. “What’s madness,” Theodore Roethke asks, “but nobility of soul at odds with circumstance?” True. And that madness intensifies loneliness, even as, more than anything else, it opens the soul to the possibility of finally finding a kindred spirit.

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas.

What is our fundamental problem: Searching our depths for the answer

By Fr. Robert Barron

The original couple was told to refrain from eating the fruit of only one tree—and thereupon hangs a rather important tale. The tree in question is identified as the tree of “the knowledge of good and evil,” which is to say, a form of knowing that is the unique prerogative of God. Since God is himself the unconditioned good, he alone is the criterion of what is morally right and wrong. According to the semiotics of this story, therefore, the eating of the fruit of the forbidden tree is the act of arrogating to oneself what belongs in a privileged way to God. It is to make of the human will itself the criterion of good and evil, and from this subtle move, on the Biblical reading, misery has followed as surely as night follows the day.

Notice how wickedly and cunningly the serpent tempted Eve: “God knows well that the moment you eat of it your eyes

(Please See BARRON/22)
Put down your pencils, turn over your test

By Stephen Kent
Catholic News Service

It has been some time since I took the SAT college admissions test. It was easier then. For one thing, a lot less history had occurred and there were far fewer presidents.

At that time, prior to being an acronym, it was known as the Scholastic Aptitude Test. It is an accurate name, as it gave strong evidence of my lack of aptitude for mathematics, a conclusion not surprising to my engineer father who feared I would starve if I had to handle more than Algebra I to earn a living.

The SAT, which has been around since 1926, has been seen as gateway or a barrier to college admission. Each year more than 1.5 million high school students take the exam. Now, the College Board, which administers the test, has made major changes in the SAT. It has seen fit to make the written essay no longer mandatory.

This should be of some concern to those who value certain skills -- such as thinking. The essay, said Kathleen Parker, a columnist for The Washington Post, "was a way of determining whether a student can compose a coherent sentence -- you know, subject, verb, all that stuff -- not to mention whether one can think. If a person can't write a series of sentences to express a cogent thought, does that person really qualify for a college education? For what purpose?"

Writing is little more than the product of thought. Anything that can encourage -- if not celebrate -- it should be admired. Most choices in life are not multiple choices but require some thought and analysis.

John Kenneth Galbraith, economist and diplomat, concluded his autobiography with these words that I've kept above my keyboard for years:

"To write adequately one must know, above all, how bad are one's first drafts. They are bad because the need to combine composition with thought, both in their own way taxing, leads initially to a questionable, even execrable result. With each revision the task eases, the product improves. Eventually there can be clarity and perhaps even grace."

The College Board also plans to do away with some vocabulary words such as "egalitarian," "prevator" and "sagacious" in favor of words more commonly used in school and on the job.

"No longer will students use flashcards to memorize obscure words, only to forget them the minute they put their test pencils down," says the College Board.

This may be appropriate in a Twitter world of 140-character bursts of expression. I may be looking at this from a professional bias, but denying the use of the perfect word is limiting the richness of our language.

The College Board also eliminated the penalty for a wrong answer on multiple-choice questions. The change is meant to encourage students to "take risks" and "give it their best shot."

Eliminating the consequences of poor choices seems to be, at best, imprudent. The republic will not crumble as a result of these changes. But in a drive for equality, is the answer to lower the bar, de-emphasize thinking and abandon perfectly good words?

To its credit, the College Board said every income-eligible student who takes the SAT will receive four fee waivers to apply to college, "removing a cost barrier faced especially by low- and middle-income students."

It's too bad that students may lack the proficiency of vocabulary to appreciate this egalitarian effort by the College Board to assist them in becoming sagacious.

Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. Contact him at: considsk@gmail.com.

What we eat isn't always what gives us our longevity

By Moises Sandoval
Catholic News Service

Recently The New York Times columnist Nicholas Kristof wrote about the 90th birthday party of Dr. Catherine Hamlin, an Australian gynecologist who has spent most of her life in Ethiopia. Kristof called her a 21st-century Mother Teresa.

With her late husband, Reg, she established a hospital in Addis Ababa that repairs fistulas, horrible injuries suffered by mothers when the baby gets stuck in the birth canal and there is no doctor to perform a cesarean section.

Their work has helped tens of thousands of women and trained generations of doctors to deal with a problem that afflicts as many as 2 million women worldwide. Ethiopia has nominated her for the Nobel Peace Prize.

As I looked at the photo of Dr. Hamlin's birthday party, I wondered how she has been able to live so long and to continue today working to improve the world's maternal care.

I asked the same question when I visited the mother house of the Our Lady of Victory Missionary Sisters in Huntington, Ind., last spring. There I interviewed sisters in their late 80s, early and late 90s still active after having spent their lives working with the poor and living simply, at times barely finding enough food to stave off hunger.

I was particularly impressed with 98-year-old Sister Rosario Lara, a native of San Diego, who had the sharpest faculties of those I spoke with. Her father died when she was five, then her mother died when she was 10.

She grew up in an orphanage and, after she became a nun, she had to handle more than Algebra I to earn a

Catholic Voices

Lo que comemos, no es lo que siempre nos da larga vida

By Moises Sandoval
Catholic News Service

Recientemente el columnista Nicholas Kristof del periódico The New York Times describió una fiesta del 90 cumpleaños de la Dra. Catherine Hamlin, ginecóloga de Australia quien ha vivido casi toda su vida en Etiopía. Kristof la ve como la Madre Teresa del siglo 21. Con su fallecido esposo, Reg, ella estableció un hospital en Adís Abeba donde se reparan fistulas, horribles lesiones que sufren madres cuando el bebé se atora durante el parto y no hay médico para hacer operación cesárea.

Su hospital ha sanado miles de mujeres y ha entrenado a generaciones de médicos para tratar con un problema que aflige hasta dos millones de mujeres mundialmente. Etiopía ha nominado a Hamlin para el Premio Nobel de la Paz.

Al ver la foto de la fiesta de cumpleaños reflexioné sobre su secreto para vivir tantos. Me hice la misma pregunta cuando visité la casa madre de las Religiosas de Nuestra Señora de La Victoria en Huntington, Indiana, la primavera pasada.

Victory Noll, arrived at her first assignment in Salt Lake City, found no food in the icebox and only puffed rice in the cupboards. The entire kitchen was infested with cockroach-

es. During her 65 years in mission, she was fired three times by various pastors. Finally, after retiring five times, she came home to the motherhouse in 2003 at the age of 88.

I think about how longevity is a never-ending preoccupation in our society. The daily mail urges one to take this or that vitamin or supplement. We get all kinds of advice on what foods to eat and what to avoid. One can conclude that living long depends on what we take in.

While the choice of what we eat is certainly important, Dr. Hamlin's and Sister Lara's lives make one think that perhaps the key to a long life depends not so much on intake as on ou tkate: of love, service, compassion and on the trust that we bestow on our fellow human beings throughout our lives.

On the grounds of Victory Noll, there is a labyrinth. Labyrinths were popular in the Middle Ages and used as a form of prayer. Now, people use the Victory Noll labyrinth for meditation, and it's a source of spiritual and physical healing.

It consists of a large circle of stones and pathways with four quadrants and a serpentine path to the center, which represents the key to a long life depends not so much on intake as on output: of love, service, compassion and on the trust that we bestow on our fellow human beings throughout our lives.

On the grounds of Victory Noll, there is a labyrinth. Labyrinths were popular in the Middle Ages and used as a form of prayer. Now, people use the Victory Noll labyrinth for meditation, and it's a source of spiritual and physical healing.

It consists of a large circle of stones and pathways with four quadrants and a serpentine path to the center, which represents life's daily journey with its twists and turns. Reaching the center symbolizes arrival in peace and union with God. Returning to the outer edge reminds one to go out and spread the message of God's steadfast love amid the trials of life.

I tried it one evening. Walking slowly, I finally reached the center and found the trunk of a cut down tree. I concluded that the trunk of the dead tree fit just right where it was, for we must pass through death to reach perfect union with God.

The next day I saw Sister Lara at Mass, meditating in perfect stillness. The thought stirred in me that she had reached the heart of her labyrinth.

Recently, I heard that she passed away a few days ago in February of this year.
VATICAN CITY — Just over five weeks before the canonizations of Blessed John XXIII and John Paul II, Rome hotels were reporting they were almost fully booked and the Vatican has confirmed the Mass will take place in St. Peter’s Square, despite knowing that hundreds of thousands of people will have to watch the ceremony on large video screens.

Pope Francis announced in late September that he would proclaim the two popes saints in a single ceremony April 27, Divine Mercy Sunday. Less than two weeks after the date was announced, the Prefecture of the Papal Household issued an adviser that access to St. Peter’s Square would be first-come, first-served and warned pilgrims that unscrupulous tour operators already were trying to sell fake tickets to the Mass.

With perhaps more than 1 million people expected to try to attend the liturgy, rumors abounded that the Vatican would move the ceremony to a wide-open space almost fully booked and the Vatican has warned pilgrims that Rome hotels were reporting they were impossible to open the Second Vatican Council by 1963.

Overhearing what she said, he turned around and replied, “Madame, I must understand that the papal conclave is not exactly a beauty contest.”

He once wrote: “There are three ways to face men: to think about the serious problems afflicting the world and tell myself, I must talk to the pope about it. The next day when I wake up I remember that I am the pope.”

He was a man who, he said, “was guided by the Holy Spirit.” Pope Francis has said.

The day of the canonization is Divine Mercy Sunday, an open-ended pope Francis said in 1993 and canonized in 2000.

Presiding over the first universal observance of Divine Mercy Sunday in 2001, Pope John Paul quoted from the Sunday gospel (Mark 1:45), “He was filled with compassion.”

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A Letter to Families from Pope Francis

VATICAN CITY — Pope Francis has written a letter to families asking them to pray for the next Synod of Bishops, which will be celebrated at the Vatican in October, and the theme of which will be “The pastoral challenges of the family in the context of evangelisation”. The letter is published in full below:

“Dear families,

With this letter, I wish, as it were, to come into your homes to speak about an event which will take place at the Vatican this coming October. It is the Extraordinary General Assembly of the Synod of Bishops, which is being convened to discuss the theme of ‘pastoral challenges to the family in the context of evangelization.’ Indeed, in our day the Church is called to proclaim the Gospel by confronting the new and urgent pastoral needs facing the family.

This important meeting will involve all the People of God – bishops, priests, consecrated men and women, and lay faithful of the particular Churches of the entire world – all of whom are actively participating in preparations for the meeting through practical suggestions and the crucial support of prayer. Such support on your part, dear families, is especially significant and more necessary than ever. This Synodal Assembly is dedicated in a special way to you, to your vocation and mission in the Church and in society; to the challenges of marriage, of family life, of the education of children; and the role of the family in the life of the Church. I ask you, therefore, to pray intensely to the Holy Spirit, so that the Spirit may illumine the Synodal Fathers and guide them in their important task. As you know, this Extraordinary Synodal Assembly will be followed a year later by the Ordinary Assembly, which will also have the family as its theme. In that context, there will also be the World Meeting of Families due to take place in Philadelphia in September 2015. May we all, then, pray together so that through these events the Church will undertake a true journey of discernment and adopt the necessary pastoral means to help families face their present challenges with the light and strength that comes from the Gospel.

The evangelist Luke tells us that the Blessed Mother and Saint Joseph, in keeping with the Law of Moses, took the Baby Jesus to the temple to offer him to the Lord, and that an elderly man and woman, Simeon and Anna, moved by the Holy Spirit, went to meet them and acknowledged Jesus as the Messiah. Simeon took him in his arms and thanked God that he had finally 'seen' salvation. Anna, despite her advanced age, found new vigour and began to speak to everyone about the Baby. It is a beautiful image: two young parents and two elderly people, brought together by Jesus. He is the one who brings together and unites generations! He is the inexhaustible font of that love which overcomes every occasion of self-absorption, solitude, and sadness. In your journey as a family, you share so many beautiful moments: meals, rest, housework, leisure, prayer, trips and pilgrimages, and times of mutual support … Nevertheless, if there is no love then there is no joy, and authentic love comes to us from Jesus. He offers us his word, which illuminates our path; he gives us the Bread of life which sustains us on our journey.

Dear families, your prayer for the Synod of Bishops will be a precious treasure which enriches the Church. I thank you, and I ask you to pray also for me, so that I may serve the People of God in truth and in love. May the protection of the Blessed Mother and Saint Joseph always accompany all of you and help you to walk united in love and in caring for one another. I willingly invoke on every family the blessing of the Lord.”

Pope Francis’ letter is dated February 2, 2014
Questions about St. Valentine; teacher who marries priest

By Father Kenneth Doyle
Catholic News Service

Q. Does the church no longer celebrate the feast of St. Valentine? None of my Catholic daily devotional books even make mention of St. Valentine on Feb. 14. Instead they note the day as the feast of Sts. Cyril and Methodius. (Evansville, Ind.)

A. Your books are correct. The current "ordo," the church's official annual calendar of feasts, lists Feb. 14 as the feast of St. Cyril, monk, and St. Methodius, bishop. They were blood brothers in the ninth century who are known as the "Apostles to the Slavs."

They began by preaching the Gospel in Moravia (in the eastern part of what is now the Czech Republic) and translated the liturgy into the Slavonic language. (Feb. 14 was the date of St. Cyril's death.)

In the 1962 missal of Pope John XXIII, the liturgical calendar, the church reduced the number of feast days of saints for whom historical facts were scarce, including St. Valentine.

His popularity persists, however, along with age-old customs of cards and candy -- and if you surveyed Catholics as to whose feast we celebrate Feb. 14, probably 99 percent would answer "St. Valentine's."

Q. Here is an actual situation. He was a priest in our parish. She was the divorced mother of four and our parish director of religious education. He leaves the priesthood and decides to marry her. They attend Mass together as a couple, and she keeps her job.

Recently, they were married in the church. How is this possible? I thought, "once a priest, you were a priest forever." And about her annulment, who knows? (Place of origin withheld)

A. I would first caution against making harsh judgments. Contrary to your implication, I would presume that an annulment was granted by the church to the woman in question and granted for appropriate reasons. (If she hadn't had an annulment, she would not have been allowed to marry the former priest in a Catholic ceremony.)

Then, to your belief about "once a priest, always a priest," that adage needs to be explained. A priest can, in fact, be dispensed from his clerical vows -- even years after ordination. That is done by the Vatican's Congregation for the Doctrine of the Faith in a decree called "laicization" when, after careful study, that congregation determines that the petitioner is not suited for the clerical state. (Even then, though, he would still be allowed to hear a "deathbed confession.")

Now, let's discuss the particular situation that raises your concern. In the indult ("a permission, or privilege, granted by the competent church authority") of laicization, there are normally particular types of work from which a former priest is excluded -- principal of a parochial school, for example, or administrator of a parish.

In the case you mention, the man is doing neither of these, nor is the woman precluded by her annulment from serving as a religious education director. However, you raise a valid point.

A laicized priest is commonly advised by the Vatican that he should avoid situations and places where his previous status as a priest is known -- unless his bishop has determined that his continued presence will not generate scandal.

There is a certain subjectivity to that determination, and sometimes it is hard to distinguish what is truly scandalous (from the Greek, meaning "causing another to stumble") from what is merely "interesting."

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.

A story of four deacons and the paths that led them to the church

By Father John Catoir
Catholic News Service

Our permanent deacons come from all walks of life, and they all have fascinating histories. Recently, I learned a lot from talking to four of them from the Diocese of Paterson, N.J.

One is Michael Allgaier, who grew up on a farm in Missouri. "When things got tough, my mother said, 'Offer it all up to God.' My Catholic faith came from my parents," he said. "However, I gradually fell away from the church in college."

His wife inspired him to return to the faith.

"Thanks to her, I made my way back. We had two children and got involved in church activities," he said. "Then one day, I heard a call for volunteers from the pulpit."

He answered the call by teaching catechism classes, umpiring Little League Baseball and coordinating Boy Scouts activities. In 2005, he was ordained a deacon.

Another deacon — Joseph Richardson — was raised in the Baptist church and became a Catholic in his freshman year of college.

"The result: My family disowned me," he said. "Sometimes after that, I fell in love. She talked about going into religious life, but we were in love. I turned down a regular Army commission because of her. Then, to my surprise, she joined the convent."

He thought about becoming a missionary or a priest, but then he met another woman who became his wife. After having children and eventually grandchildren, he began thinking about how else he could serve.

"For me, becoming a deacon was a process that took many years, and I've enjoyed every minute of it," he said.

For Tom Harenchar, the journey was different. In May 1991, his brother was diagnosed with an incurable bone disease.

As a result of accompanying his brother during the difficult journey, "I did a lot of soul-searching about what was most important in life," he said. "As a result, my spiritual life took a giant leap forward. I began attending early Mass on weekdays before going to work. After my brother died, we moved from Texas to New Jersey."

After the move and following volunteer work at his parish, his wife posed the question: "Do you think you'd make a good deacon?"

"Although I wasn't totally sure about my vocation at the time, I was willing to test the discernment process," he said. "Gradually I started to feel more comfortable with the idea of becoming a deacon."

Eight years have passed since his ordination. Anthony "Sunny" Curcio said his journey started when he was 15, while helping the janitor at his church and being around the priests and other religious people. But after he got his driver's license, he drifted away from the church.

Like many others, marriage brought him back to the faith. One day, a priest asked him and his wife if they'd like to volunteer as extraordinary ministers of holy Communion.

"We were delighted," he said. Then his parish priest asked whether he'd consider entering the program for permanent deacons.

"At first I declined. I had three children, and my own business, which took nearly all my time," he said.

Years went by, and one day "I was driving home (and) it hit me: If I didn't act now, the time would never be right," he said.

He called his priest and now has been ordained a deacon for almost 14 years, "and what a blessing it has been," he said. "Not once have I ever regretted saying 'yes.' I'm humbled that the Lord called me."
Preparing for the Holiest Days of the Year: The Triduum

By Bishop Michael J. Sis

We are about to enter into Holy Week, which contains the holiest days of the year. The events of these days both express who we are and shape who we become as Catholic Christians.

As we pray with the readings of Holy Week, we may see ourselves in many of the persons mentioned: perhaps in the crowd that welcomes Jesus, which eventually becomes the mob that cries out for his Death; in the weeping women of Jerusalem; in Peter who speaks so boldly about his willingness to die with Jesus but then denies him; in the disciples who fall asleep when Jesus asks them to stay awake and pray with him; in Simon who helps Jesus carry his Cross; or in the faithful women who are present at the Crucifixion and then gather at Jesus’ tomb.

Palm Sunday

We remember this day as Palm Sunday, but it is officially called Palm Sunday of the Passion of the Lord. The liturgy of this day begins with the joy of Jesus’ triumphant entry into Jerusalem, but then it also includes the solemn proclamation of his Passion and Death. Our participation in Palm Sunday is our entrance into Holy Week and an expression of our desire to accompany Christ in a closer, more intimate way. We take home palm branches as reminders of this liturgy. Later, according to an ancient practice, those same palm branches are burned to become the ashes for next year’s Ash Wednesday.

Triduum

The Paschal Triduum of the Passion and Resurrection of our Lord is the high point of the entire liturgical year. It is the shortest of all liturgical seasons. The word “Triduum” literally means “three days.” The Paschal Triduum begins with the evening Mass of the Lord’s Supper on Holy Thursday and closes with evening prayer on Easter Sunday. While Easter Sunday Mass is the only day of the Triduum when we have an obligation to participate in Mass, the liturgies of Thursday, Friday, and Saturday are tremendous spiritual treasures. They present a great opportunity to draw nearer to Jesus and to the life of the Church.

The liturgies of the Triduum are not mere historical reenactments in which we are somehow spectators. Rather, we are drawn into the very life-saving mysteries of the Passion, Death, and Resurrection of Jesus and, through our active participation, we experience the reality of these mysteries anew. Christ is still actively saving us today. By entering into the liturgical action of these holy days, we are drawn into a deeper conversion.

Holy Thursday

The evening Mass on Holy Thursday is called the Mass of the Lord’s Supper. It commemorates the institution of the Holy Eucharist, the priesthood, and Jesus’ command for his disciples to love and serve as he does. We recall one of Jesus’ most striking lessons on service, when the priest washes the feet of members of the community. The washing of the feet, which happens on Holy Thursday, has been a tradition from very early on in the Church. From the Gospel of John, we know that Jesus washed disciples’ feet during the Last Supper. “He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with the towel around his waist.” The evening Mass of the Lord’s Supper shows the intimate connection between the institution of the Eucharist and the washing of the feet. This is what Christian life is all about – worshipping and receiving our Lord in Holy Communion, and humbly serving him in our brothers and sisters. Through the Mass of the Lord’s Supper, we should be able to see a link between the worship of Christ on the altar and the service of Christ in the poor. Each of us is challenged to ask, “Whose feet do I wash?”

Only one Mass is celebrated on this day in each parish, and enough hosts are consecrated both for this Mass and for distribution on Good Friday, since there is no Mass celebrated on Good Friday. This Mass does not end with the closing rite. Instead, the Eucharist is processed out of the Church to a special place for Adoration, where we are invited to pray with Jesus as his disciples did in the Garden of Gethsemane.

I personally encourage all Catholics to adore the Blessed Sacrament for some time on Holy Thursday evening. If we will dedicate some time to visit a local parish chapel and enter into quiet Adoration, it will greatly enhance our prayerful experience of the Triduum. Our Lord asked his disciples, “Could you not stay awake with me for one hour?”

Good Friday

The liturgy on Good Friday is not a Mass. Good Friday is the only day of the year when no Masses are offered in any Catholic church anywhere in the world. This is a simple and beautiful commemoration of the love and sacrifice of Jesus. The veneration of the Cross on Good Friday is a solemn and moving celebration in which we are reminded that the Cross is our salvation.

Good Friday is a celebration of Jesus’ Passion, which is his suffering and death by crucifixion. Because this event won salvation for sinners, the day is called “good.” This liturgy is not only about loss. It is also about love.

Holy Saturday

The high point of the Paschal Triduum is the Easter Vigil, which takes place after nightfall on Holy Saturday. It is the most important Mass of the entire year. The four parts of the Easter Vigil move us through a gradual unfolding of our faith in the Resurrection of Jesus Christ. The liturgy begins with the blessing of the fire and the procession with the paschal candle, where the light shatters the darkness. The liturgy of the word reveals the path of God’s plan throughout the history of salvation. Next, we celebrate the full Christian initiation of those who are entering the Catholic Church as adults. Finally, liturgy of the Eucharist brings the celebration to its climax, as we experience the presence of the risen Christ in Holy Communion.

Easter Sunday

In the liturgy of Easter Sunday of the Resurrection of the Lord, all of us renew our baptismal promises and are sprinkled with the Easter water, deepening our appreciation for the new life of grace which flows in our hearts through the Resurrection of Jesus Christ.

My prayer is that your celebration of Holy Week will be powerful and prayerful moments, especially for those who are about to become Catholic. In the liturgy, we are praying in communion with the entire Mystical Body of Christ that is the Church. Ask God to help you pray these liturgies. Listen to words and phrases that speak to you and to the situations you face in life. Sing the music out loud, using the gift of your voice to express your deep love for God.

Liturgical prayer is not a head trip. It is a ritual of love, expressing and deepening a love relationship between God and his people. May we all experience the life-giving love of Jesus Christ and come to share in his Resurrection as a result of these holy days.
Los días más sagrados del año: El Triduo Pascual

Por el Obispo Michael Sis

Estamos por entrar en la Semana Santa, la cual contiene los días más sagrados del año. Los eventos de estos días ambos expresan quien somos y nos moldean a quien llegamos ser como Cristianos Católicos. Este artículo ofrecerá algunas ideas para una observación más fructífera durante este tiempo sagrado.

Al rezar con las lecturas de la Semana Santa, podríamos vernos en muchas personas mencionadas: tal vez en la muchedumbre quien le da la bienvenida a Jesús, la cual, a lo largo, llegan ser los mismos quien gritan por su muerte; en las mujeres de Jerusalén quienes lloraban; en Pedro quien hablaba audazmente de su disposición de morir con Jesús pero luego lo niega; en los discípulos quienes se quedan dormidos cuando Jesús les pide que se mantengan despiertos y que oraran con él; en Simon quien ayuda a Jesús cargar su Cruz; o las mujeres fieles quien están presentes en la Crucifixión y luego se reúnen en la tumba de Jesús.

Domingo de Ramos

Conocemos este día como Domingo de Ramos, pero es oficialmente llamado Domingo de Ramos de la Pasión del Señor. La liturgia de este día empieza con el gozo de la entrada triunfante de Jesús a Jerusalén, pero al mismo tiempo incluye la proclamación solemne de su Pasión y Muerte. Nuestra participación en el Domingo de Ramos es nuestra entrada a la Semana Santa y una expresión de nuestro deseo de acompañar a Cristo en una manera más cercana e íntima. Nos llevamos ramos de palmas a nuestros hogares como recordatorios de esta liturgia. Después, según a una práctica antigua, esas mismas ramas de palma son quemadas para ser usadas como las cenizas para el Miércoles de Cenizas del próximo año.

Jueves Santo

La Misa de la noche del Jueves Santo es llamada la Misa de la Cena del Señor. Conmemora la institución de la Sagrada Eucaristía, el sacerdocio, y el mandaimiento de Jesús a sus discípulos de amar y servir como él lo ha hecho. Recordamos una de las lecciones más notables de Jesús tocante al servicio, cuando el sacerdote les lavó el pés de los pies a los miembros de la comunidad.

El lavado de los pies, el cual sucede en el Jueves Santo, ha sido una tradición desde los principios de la Iglesia. Del Evangelio de Juan, sabemos que Jesús les lavó los pies de sus discípulos durante la Última Cena. “El tomó una toalla y se la ató a la cintura. Luego echó agua en un recipiente y empezó a lavar los pies a sus discípulos y a secárselos con la toalla que tenía en la cintura.” La Misa de la noche de la Cena del Señor demuestra la íntima conexión entre la institución de la Eucaristía y el lavado de los pies. De esto es lo que se trata una vida Cristiana—alabando y recibiendo a nuestro Señor en la Sagrada Comunión, y humildemente sirviéndolo en nuestros hermanos y hermanas.

Por medio de la Misa de la Cena del Señor, debemos poder ver el vínculo entre la adoración de Cristo en el altar y el servicio de Cristo en el pobre. Cada uno de nosotros se nos reta preguntarnos, “¿Los pies de quién lavaré?”

Solamente una Misa se celebra en este día en cada parroquia, y suficiente hostias han sido consagradas para ambas la Misa y para la distribución el Viernes Santo, siendo que no se celebran Misas el Viernes Santo. El Jueves Santo no termina con el rito de conclusión. Mejor, la Eucaristía es procesada para fuera de la Iglesia a un lugar especial para Adoración, donde somos invitados a rezar con Jesús como sus discípulos lo hicieron en el Jardín de Getsemaní.

Personalmente animo a todos los Católicos que adoren el Santísimo Sacramento, por algún tiempo, por la noche del Jueves Santo. Si dedicamos algún tiempo a visitar la capilla de una parroquia local y entrar en una Adoración tranquila, mejorará grandemente nuestra experiencia de devoción del Triduo. Nuestro Señor les preguntó a sus discípulos, “¿No han podido quedarse despiertos conmigo ni siquiera una hora?”

Viernes Santo

La liturgia en el Viernes Santo no es una Misa. El Viernes Santo es el único día del año en el cual no se ofrecen Misas en ninguna iglesia Católica alrededor del mundo. Esto es una simple conmemoración del amor y sacrificio de Jesús. La veneración de la Cruz y el Viernes Santo es una celebración solemne y movedora en la cual se nos recuerda que la Cruz es nuestra salvación.

El Viernes Santo es una celebración de la Pasión de Jesús, la cual es su sufrimiento y muerte por crucifixión. Siendo que este evento ganó salvación para los pecadores, el día es llamado “santo.” Esta liturgia no es solamente de perdida. También es de amor.

Sábado Santo

La culminación del Triduo Pascual es la Vigilia de Pascua, la cual se lleva a cabo después de la caída de la noche el Sábado Santo. Es la Misa más importante del año entero. Las cuatro partes de la Vigilia de Pascua despliegan poco a poco nuestra fe en la Resurrección de Jesucristo. La Liturgia comienza con la bendición del fuego y la procesión con la vela pascual, donde la luz destroza la oscuridad. La liturgia de la palabra entonces revela el camino del plan de Dios a través de la historia de salvación. Luego, celebramos la iniciación Cristiana completa de los quienes están entrando a la Iglesia Católica como adultos. Finalmente, la liturgia de la Eucaristía trae la celebración a su culminación, al experimentar la presencia del Cristo resucitado en la Sagrada Comunión.

Domingo de Pascua

En la liturgia del Domingo de Pascua de la Resurrección de nuestro Señor, todos renovamos nuestras promesas del Bautismo y somos rociados con el agua de Pascua, profundizando nuestro aprecio por la gracia de nueva vida la cual fluye en nuestros corazones por medio de la Resurrección de Jesucristo.

Mi esperanza es que su celebración de Semana Santa sea poderosa y de devoción, especialmente para ellos quienes están por llegar a ser Católicos. En la liturgia, estamos rezando en comunión con el entero Cuerpo Místico de Cristo la cual es la Iglesia. Recomiendo que le pidan a Dios que les ayude a rezar estas liturgias. Reflexionen en las palabras y frases que les hablan y a las situaciones que nos enfrentamos en la vida. Canten la música, usando el don de su voz para expresar completamente su amor profundo por Dios.

La oración litúrgica no es un viaje mental. Es un ritual de amor, expresando y profundizando la relación de amor entre Dios y su pueblo. Que todos experimentemos el amor vivificante de Jesucristo y lleguemos a compartir en su Resurrección como resultado de estos días santos.
TEXAS CATHOLIC BRIEFS

Lubbock’s St. Joseph Church celebrates 90th anniversary
LUBBOCK — The parishioners and Father Martin Piña, pastor of Saint Joseph Catholic Church in Lubbock celebrated the parish’s 90th anniversary with five days of events in March.

Most Rev. Plácido Rodríguez, CMF, Bishop of the Diocese of Lubbock joined the parish to conclude the events with the celebration of Mass March 25.

“The parishioners of Saint Joseph feel a deep connection with the Catholics in the city of Lubbock and the entire Diocese of Lubbock,” Father Piña said. “Saint Joseph was the first, and for a while, only church in the city. Most Catholics in the diocese at one time attended Saint Joseph, so our parish has connections to many generations of Catholics in the diocese and especially in Lubbock.”

Bishop’s Gala in Amarillo
AMARILLO — Tickets are on sale for the third annual Bishop’s Gala. This year’s Gala will take place Friday, May 2, beginning at 6:00pm at Amarillo Country Club, 4800 Bushland Blvd. The annual event is hosted by the Catholic Foundation of the Texas Panhandle. Activities include a social hour, dinner, after dinner comments by Bishop Patrick J. Zurek, a short video presentation, a live auction, dance and casino tables. - See more at: amarillodiocese.org.

El Paso bishop a part of Mass on the Border in Arizona
EL PASO — Catholic Bishop Mark J. Seitz and other bishops celebrated a Mass on the Border in Nogales, Ariz., as part of a Mission for Migrants. Seitz’s trip was part of the U.S. Conference of Catholic Bishops on Migration’s tour of the U.S. Mexico border, March 31 and April 1.

“When we can help make the rest of the country, both the church and the secular world a little bit more aware of the immigration issue from the standpoint of those who live it and those who know their story, it’s very positive,” Seitz said.

Bishop Eusebio Elizondo, chairman of the USCCB Committee on Migration, said on the committee’s website that people tend to forget the human aspect of immigration in the debate.

Catholic schools: Fanning the flames of faith
By Most Rev. Gustavo Garcia-Siller
Archbishop of San Antonio

I once read the words of an Irish poet who wrote, “Education is not the filling of a pail, but the lighting of a fire.” This tells us that while you fill up a pail only once it is limited by its capacity, but when you light a fire it spreads with great energy and the more you fuel it, the brighter it burns.

Catholic schools exist to light the passion for learning in our children, but even more importantly to fan the fire of faith in their hearts. While academic excellence establishes a positive foundation, encountering Christ and applying the faith to all aspects of life are lessons that will endure in our children.

According to the United States Conference of Catholic Bishops: Catholic schools students are more likely to pray daily, attend church more often, retain Catholic identity as an adult and donate more to the church. Often people refer to Catholic education as “Values Based Education.” However it is more than just a place to learn any set of values, it is a community in which they learn the truth of the Gospel that shapes them in the image and likeness of Jesus Christ.

This does not mean that Catholic Schools do not lead our children to excellent academic performance. 99.4 percent of Catholic High School students graduate and 84.9 percent go on to college. The legacy of academic excellence is reflected in the more than 900,000 college students who attend Catholic colleges and universities nationwide. Yet, if this were the only evidence of their quality, we could label them as “good schools,” but they would not meet the ultimate standard of faith that would make them “Catholic Schools.”

Catholic Schools must be places where the Gospel comes to life every day. They must be communities where Jesus’ command to his disciples becomes real. “Let the children come to me, do not hinder them; for to such belongs the kingdom of God.” 1 In Catholic Schools our children and young people are led to Christ through each subject they study, teaching them to live as Jesus’ disciples in all aspects of their lives.

While still Cardinal Jorge Bergoglio, Pope Francis spoke about the priority of Catholic education. “The education of children and young people is such an important task in forming them as free and responsible human beings. It arms their dignity as an inalienable gift that flows from our original creation as children made in the image and likeness of God. And because education truly forms human beings, it is especially the duty and responsibility of the church, who is called to serve mankind from the heart of God and in such a way that no other institution can.”

Recently we celebrated Catholic Schools Week. This year’s motto reflects their mission and ministry: “Communities of Faith, Knowledge and Service.” As a community our children and young people learn to value and accept each person as their brother and sister. It is the goal of Catholic Schools to guide our children to the knowledge of themselves, their world and most importantly their God. Through their encounter with Christ they learn that to love one another means service to those most in need.

At the Catholic Schools Week kickoff ceremony we honored children and young people for their hard work and academic excellence … and they honored us. I was truly gratified by their accomplishments that truly reflect the high standards of Catholic Schools. I was equally inspired by the spirit that was reflected in the School Service Awards that showed how a Catholic education that lights the fire of faith can spread to the whole community. We heard stories about our children reaching out to the poor, affirming the dignity of human life, caring for the elderly, feeding the hungry and expressing in practical ways their love for all of God’s creation.

Catholic Schools are at the heart of the priorities and goals of the Mutually Shared Vision we proclaimed at the Pentecost Vigil. They enliven the church with the spirit of the New Evangelization. Our children are enriched by daily catechesis and faith formation. They promise to be a source of vocations to the priesthood and consecrated life. The values reflected by our Catholic Schools are living examples of the values of the archdiocese: “Prayerfulness, Stewardship and Unity.” We ask our Blessed Mother, to keep in her care and protection the holy family that is Catholic Schools.
Dear Brothers and Sisters,

I would like to offer some helpful thoughts on our path of conversion as individuals and as a community. These insights are inspired by the words of Saint Paul: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich" (2 Cor 8:9). The Apostle was writing to the Christians of Corinth to encourage them to be generous in helping the faithful in Jerusalem who were in need. What do these words of Saint Paul mean for us Christians today? What does this invitation to poverty, a life of evangelical poverty, mean for us today?

1. Christ’s grace

First of all, it shows us how God works. He does not reveal himself cloaked in worldly power and wealth but rather in weakness and poverty: "though He was rich, yet for your sake he became poor ...". Christ, the eternal Son of God, one with the Father in power and glory, chose to be poor; he came amongst us and drew near to each of us; he set aside his glory and emptied himself so that he could be like us in all things (cf. Phil 2:7; Heb 4:15). God’s becoming man is a great mystery! But the reason for all this is his love, a love which is grace, generosity, a desire to draw near, a love which does not hesitate to offer itself in sacrifice for the beloved.

Charity, love, is sharing with the one we love in all things. Love makes us similar, it creates equality, it breaks down walls and eliminates distances. God did this with us. Indeed, Jesus "worked with human hands, thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, he truly became one of us, like us in all things except sin." (Gaudium et Spes, 22).

By making himself poor, Jesus did not seek poverty for its own sake but, as Saint Paul says "that by his poverty you might become rich". This is no mere play on words or a catch phrase. Rather, it sums up God's logic, the logic of love, the logic of the incarnation and the cross. God did not let our salvation drop down from heaven, like someone who gives alms from their abundance out of a sense of altruism and piety. Christ’s love is different! When Jesus stepped into the waters of the Jordan and was baptized by John the Baptist, he did so not because he was in need of repentance, or conversion; he did it to be among people who need forgiveness, among us sinners, and to take upon himself the burden of our sins. In this way he chose to comfort us, to save us, to free us from our misery. It is striking that the Apostle states that we were set free, not by Christ's riches but by his poverty. Yet Saint Paul is well aware of the "the unsearchable riches of Christ" (Eph 3:8), that he is "heir of all things" (Heb 1:2).

So what is this poverty by which Christ frees us and enriches us? It is his way of loving us, his way of being our neighbour, just as the Good Samaritan was neighbour to the man left half dead by the side of the road (cf. Lk 10:25ff). What gives us true freedom, true salvation and true happiness is the compassion, tenderness and solidarity of his love. Christ’s poverty which enriches us is his taking flesh and bearing our weaknesses and sins as an expression of God’s infinite mercy to us. Christ’s poverty is the greatest treasure of all; Jesus’ wealth is that of his boundless confidence in God the Father, his constant trust, his desire always and only to do the Father’s will and give glory to him. Jesus is rich in the same way as a child who feels loved and who loves its parents, without doubting their love and tenderness for an instant. Jesus’ wealth lies in his being the Son; his unique relationship with the Father is the sovereign prerogative of this Messiah who is poor.

When Jesus asks us to take up his "yoke which is easy", he asks us to be enriched by his "poverty which is rich" and his "richness which is poor", to share his filial and fraternal Spirit, to become sons and daughters in the Son, brothers and sisters in the firstborn brother (cf. Rom 8:29).

It has been said that the only real regret lies in not being a saint (L. Bloy); we could also say that there is only one real kind of poverty: not living as children of God and brothers and sisters of Christ.

2. Our witness

We might think that this "way" of poverty was Jesus’ way, whereas we who come after him can save the world with the right kind of human resources. This is not the case. In every time and place God continues to save mankind and the world through the poverty of Christ, who makes himself poor in the sacraments, in his word and in his Church, which is a people of the poor. God’s wealth passes not through our wealth, but invariably and exclusively through our personal and communal poverty, enlivened by the Spirit of Christ.

In imitation of our Master, we Christians are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it. Destitution is not the same as poverty: destitution is poverty without faith, without support, without hope. There are three types of destitution: material, moral and spiritual. Material destitution is what is normally called poverty, and affects those living in con

(Please See POPE/24)
(From 1)

went far beyond his intellectual preparation," said Jesuit Father Ladislas Orsy, a "peritus" -- or expert theological adviser -- at the council.

Cardinal Loris Capovilla, who served as Blessed John's private secretary during his pontificate, was privy to some of the pope's first remarks, made only a few days after his election in 1958, about what would become Vatican II.

Cardinals and bishops had presented the new pontiff with a litany of challenges before the church -- "not doctrinal but pastoral problems," Cardinal Capovilla said -- in areas that included liturgy, diplomacy, and the education and discipline of priests.

"My desk is piling up with problems, questions, requests, hopes," Blessed John told his secretary. "What's really necessary is a council."

When the secretary refused to comment, the pope interpreted his silence as disapproval.

"You think I am old," Blessed John told him. "You think I'll make a mess out of this enormous task, that I don't have time. ... But that's not how you think with faith. ... If one can only begin with the preparatory commission, that will be of great merit. If one dies, another will come. It is a great honor even to begin."

Blessed John died June 3, 1963, after the council's first session, and the remaining four sessions took place under his successor, Pope Paul VI.

Yet Blessed John's ideas greatly influenced the outcome of Vatican II in certain areas, including liturgy.

Cardinal Paul Poupard, who served as a peritus at the council, said Blessed John believed "liturgy better expresses the mystery of the church insofar as everyone takes part, so the more who take part, the better."

In that spirit, Cardinal Poupard said, the liturgical reform that followed in the council's wake produced a missal that was simpler, clearer and celebrated in modern languages.

The pope's influence was also eventually seen in the council's 1965 declaration "Nostra Aetate," which exonerated the Jewish people of collective guilt for the killing of Jesus and affirmed that God's covenant with them had never been abrogated.

Cardinal Georges Cottier, a Vatican II peritus, said Blessed John appreciated the special need for the document in the aftermath of the Holocaust. His sensitivity to the matter reflected his experience as a Vatican diplomat in pre-war Bulgaria, where he had befriended many Jews, and his later actions to save Jews in the region from the Nazi genocide.

"So he knew the drama" of the Jews, Cardinal Cottier said. "Right away he said yes, with enthusiasm," to a proposal for such a document.

Yet the pope who called the council refused to define it for the bishops who would actually serve as its fathers. When asked what Vatican II was, Cardinal Poupard recalled, Blessed John would reply: "On the subject of the council we are all novices. But when all the bishops are there, the Holy Spirit will be there and all will go well."

Cardinal Roger Etchegaray, another Vatican II peritus, recalled the now-legendary occasion when the pope stepped to the window of his study and said: "What is the council? I don't know. He opened the window and said, 'At least some fresh air for the church.'"

Though Blessed John did not have a set program for the council, he did have models for it, including some contemporary secular initiatives.

"After the Second World War, it was a very good thing that there arose three international institutions: the U.N. for peace, the FAO (Food and Agriculture Organization) for bread, UNESCO for culture," Cardinal Capovilla recalls the pope saying. "Why don't we get together to talk?"

(From 6)

history, we have had our ups and downs, moments of glory, and struggles, as well. There was a time when we were fed to the lions in the Coliseum of Rome. There were times when members of our church were massacred in North Africa, in Korea, Viet Nam, and Japan. Our ancestors have been persecuted by the Barbarians, the Turks, British Penal laws, the French Revolution, the Mexican Constitution, the Nazis, the Communists, the Ku Klux Klan, and Islamic fundamentalists up to today. And today we feel the reality of anti-Catholic bias in many circles of academia, government, the media and the film industry. Despite all of those struggles, there are more Catholics in the world today than ever before in history. Over 1 billion. And we are still growing. How can this be? How can a church so persecuted last so many centuries and still be growing? How can that be? It is because of the promise of Jesus Christ. Remember at his Last Supper, Jesus told his Apostles, "I will give you my Holy Spirit and he will be in you. And he will teach you all things. He will guide you to all truth." After Jesus rose from the dead he told his Apostles, "I am with you always, until the end of time," and Jesus is true to his promises. That's why we have survived and thrived. That's why we are not going away.

Jesus is not someone who just existed for a time and then passed on. Jesus is not just some historical blast from the past. He is alive. He is not only in Heaven; he is also right here, right now, with us. Jesus says whenever two or three are gathered in his name there he is, right in the midst of us. Jesus is present whenever his word is read in Scripture. He is present whenever we celebrate any of the seven Sacraments of our church.

He is especially present for us in the gift of the Holy Eucharist, when we celebrate the Eucharist in Mass, on altars all around the world, and He is present for us in the Blessed Sacrament in the tabernacles of our churches. That's why St. Francis of Assisi, when he passed any Catholic Church or chapel walking across the countryside in Italy, would bow deeply, facing the church, and he would say, “I adore you, oh Christ, in this tabernacle, and in all the tabernacles of the world.” He knew Jesus Christ is present for us here and now.

Jesus is also present for us in the poor, in the hungry, the imprisoned, the sick, and the homebound. He is present in each one of us because of our baptism.

That is such a great gift you will receive, those of you who are catechumens. When you are baptized in the Easter Vigil, Jesus Christ will dwell within your soul. Jesus Christ is with us and He will never abandon us.

In just a few minutes those of you here today who are catechumens and candidates will be called by name. It is important that you be called by name. Why is that? It is because the Lord knows you by name. The Lord has your name written on the palm of his hand. He has counted every hair on your head, no matter how many hairs you have. He knows you personally and that's why he loves you personally and he calls you by name to follow him. All of us here, and in the churches around the world, are praying for you during this very special time.

EDICTAL SUMMONS
March 31, 2014
CASE: TRUBENSTEIN (LIBBY) -- TIPTON
NO.: SO 14/06

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Dean Lynn Tipton.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of April 2014, to answer to the Petition of Laura Elaine Trubenstein (Libby), now introduced before the Diocesan Tribunal in an action styled, “Laura Libby and Dean Tipton, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: TRUBENSTEIN (LIBBY) -- TIPTON; Protocol No.: SO/14/06, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 31st day of March 2014.

Reverend Tom Barley
MSW, MBA, M. Div., JCL
Judicial Vicar

HOMILY
BISHOP

(From 2)

Over the years in my work in vocations ministry, I was surprised to find that one of the greatest obstacles to a young man or woman entering the seminary or the convent was their own parents. Some parents are so insistent that their children provide grandchildren or make high salaries that they discourage their children from considering the priesthood or the consecrated life. The best approach is to encourage children to be open to whatever is God’s will for their life.

A measuring stick of the vitality of a parish or a diocese is whether it is producing local vocations of service in the Church. In particular, given the increase in the number of Spanish-speakers in Texas, it is important that we have more priests who are fluent in Spanish, to preach and teach with clarity.

I encourage you to think how your own parish can promote a vibrant culture of vocations. Our diocesan Vocation Office has many resources and ideas to help you build a culture of vocations in your parish. You can reach our Vocation Director, Father Rodney White, at DOSAVocations@gmail.com or at 325-651-7500. World Day of Prayer for Vocations will be celebrated on Sunday, May 11, 2014. Some helpful ideas for promoting this day can be found at http://www.usccb.org/beliefs-and-teachings/vocations/.

All baptized members of the Church are called by God to the vocation of holiness, whether that call is lived as a married or single person, a priest or deacon, or as a member of a religious community. Fostering vocations to the priesthood is the responsibility of all of us. According to the teachings of the Church, the whole Christian people ought to cooperate to ensure that the Church will always have the priests needed to fulfill her divine mission.

OBISPO

(Para 2)

quienes son muy talentosos y comprometidos en esta diócesis. Muchos de ellos seguirán el sacerdocio y la vida religiosa, si los animamos y los invitamos. Mantengan sus ojos abiertos y sus corazones esperanzados.

A lo largo de los años en mi trabajo con el ministerio de vocaciones, me sorprendió al hallar que uno de los más grandes obstáculos de un jovencito o jovencita entrando al seminario o al convento es la actitud de sus propios padres. Algunos padres son tan insistentes que sus hijos los provean con nietos o que hagan un buen salario que hasta desaniman a sus hijos e hijas de considerar el sacerdocio o la vida consagrada. La mejor manera de abordar este tema es de animar a nuestros hijos e hijas a que se mantengan abiertos a lo que sea la voluntad de Dios para sus vidas.

Una manera de medir la vitalidad de una parroquia o diócesis es si está produciendo vocaciones locales para servicio en la Iglesia. En particular, dado el aumento en el número de hispanos en Tejas, es importante que tengamos más sacerdotes quienes hablan con fluidez el español, para predicar y enseñar con claridad.

Los animo a pensar qué es lo que su propia parroquia puede hacer para promover una cultura vibrante de vocaciones. Nuestra Oficina de Vocaciones diocesana tiene muchos recursos e ideas para ayudarlos a edificar una cultura de vocaciones en su parroquia. Pueden ponerse en contacto con nuestro Director de Vocaciones, el Padre Rodney White, al DOSAVocations@gmail.com o llamarle al 325-651-7500.


Todos los miembros bautizados de la Iglesia son llamados por Dios a la vocación de santidad, ya sea que esa llamada es vivida como un matrimonio o persona soltera, sacerdote o diácono, o un miembro de una comunidad religiosa. Fomentando vocaciones al sacerdocio es la responsabilidad de todos nosotros. De acuerdo con las enseñanzas de la Iglesia, todo el pueblo cristiano ha de cooperar para asegurar que la Iglesia siempre tendrá suficiente sacerdotes para cumplir su divina misión.

VATICANO

(From 7)

mentos después de los debates.

Entre los documentos en que trabajaron en estos días era el documento sobre Las Religiones No-Cristianas. Llegó a la asamblea con una facilidad particular, dado el aumento en el número de hispanos de habla hispana en Texas. En particular, dado el aumento en el número de hispanos en Texas, es importante que tengamos más sacerdotes que hablen con fluidez el español, para predicar y enseñar con claridad.

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GRN RADIO PROGRAM SCHEDULE

The Guadalupe Radio Network (GRN) operates 3 English language Catholic radio stations in the Diocese of San Angelo:

- Abilene - 91.7 FM, KQOS
- Midland-Odessa - 1150 AM, KLPF
- San Angelo - 91.5 FM, KPDE

The GRN (Radio for Your Soul) is an EWTN Affiliate. The Top 10 weekday programs (most are “live” call-in shows) are:

7 AM - Mass (EWTN Chapel)
8 AM - GRN Alive
9 AM - Fr. Ricardo
10 AM - Women of Grace with Johnnette Benkovic
11 AM - More to Life
12 PM - The Doctor Is In
1 PM - Fathers of Mercy (Mon./Tues.)
2 PM - EWTN Open Line
3 PM - Divine Mercy Chaplet; Kresta in the Afternoon
5 PM - Catholic Answers Live

Schedule Exceptions

The GRN produces 3 other shows:

- Wed., 11 AM - Made for Each Other
- Wed., 1 PM - A Good Habit
- Thurs., 1 PM - We Sing Our Faith

For a complete schedule, or to listen live, please go to: www.grononline.com
steadfast love endures forever” (Ps 136). In the account of the calling of the prophet Jeremiah, for example, God reminds us that he continually watches over each one of us in order that his word may be accomplished in us. The image is of an almond branch which is the first tree to flower, thus announcing life’s rebirth in the springtime (cf Jer. 1:11-12). Everything comes from him and is his gift: the world, life, death, the present, the future, but — the Apostle assures us — “you are Christ’s; and Christ is God’s” (1 Cor 3:23). Hence the way of belonging to God is explained: it comes about through a unique and personal relationship with Jesus, which Baptism confers on us from the beginning of our rebirth to new life. It is a move is the elemental dysfunction, the primordial mistake, the original calamity. In the case of Genesis is right, such a move is the elemental dysfunction, the primordial mistake, the original calamity. Of course, the Supreme Court simply gave formal expression to what is generally though unthetically accepted throughout much of contemporary western culture. How many people—especially young people—today would casually hold that the determination of ethical rectitude is largely if not exclusively the prerogative of the individual? That’s the fruit of eating the tree of the knowledge of good and evil. For Jesus, therefore, who continually summons us by his word to place our trust in him, loving him “with all the heart, with all the understanding, and with all the strength” (Mt 12:33). Therefore every vocation, even within the variety of paths, always requires an exodus from oneself in order to centre one’s life on Christ and on his Gospel. Both in married life and in the forms of religious consecration, as well as in priestly life, we must surmount the ways of thinking and acting that do not conform to the will of God. It is an “exodus that leads us on a journey of adoration of the Lord and of service to him in our brothers and sisters” (Address to the International Union of Superiors General, 8 May 2013). Therefore, we are all called to adore Christ in our hearts (1 Pet 3:15) in order to allow ourselves to be touched by the impulse of grace contained in the seed of the word, which must grow in us and be transformed into concrete service to our neighbour. We need not be afraid: God follows the work of his hands with passion and skill in every phase of life. He never abandons us! He has the fulfillment of his plan for us at heart, and yet he wishes to achieve it with our consent and cooperation.

3. Today too, Jesus lives and walks along the paths of ordinary life in order to draw near to everyone, beginning with the least, and to heal us of our infirmities and illnesses. I turn now to those who are well disposed to listen to the voice of Christ that rings out in the Church and to understand what their own vocation is. I invite

(Please See TRUTH/23)
JOHN PAUL II

(From 13)

Of course, Pope John Paul left a mark on more than the church's calendar. Surprisingly for many people, St. Peter's Square didn't have a Christmas tree or Nativity scene until 1982. Even after the College of Cardinals asked him to leave Krakow, Poland, and lead the universal church, he continued to love Christmas traditions; for years, he would invite fellow Poles to the Vatican on Christmas Eve to break "oplatek" (a Christmas wafer) with him and to sing Polish carols. He had been pope for four years when he asked the Vatican governor's office to put some Christmas decorations in the square under his window, thus a new tradition was born.

Some of Pope John Paul's innovations had a lot to do with the fact that he was a very outdoorsy, fit 58-year-old when elected to the See of Peter in 1978. He liked to ski and walk in the mountains and, apparently, didn't think that should change. As he grew older and weaker from Parkinson's, the physical activity diminished, but he and a few aides never stopped slipping out of the Vatican on the occasional Tuesday for a drive to the mountains and a sack lunch al fresco.

But he didn't just head for the hills. Pope John Paul made the nine international trips taken by Pope Paul VI seem like a trifle; Pope John Paul took his message on the road, visiting 129 countries -- several repeatedly -- on 104 trips and logging more than 700,000 miles in a papacy that lasted more than 27 years.

ROME

(From 12)

the two late popes, Pope Francis said Blessed John was "a bit of the 'country priest,' a priest who loves each of the faithful and knows how to care for them; he did this as a bishop and as a nuncio" in Bulgaria, Turkey, Greece and France before becoming a cardinal and patriarch of Venice.

He was holy, patient, had a good sense of humor and, especially by calling the Second Vatican Council, was a man of courage, Pope Francis said. "He was a man who let himself be guided by the Lord."

As for Blessed John Paul, Pope Francis told the reporters on the plane, "I think of him as 'the great missionary of the church,' because he was 'a man who proclaimed the Gospel everywhere.'"

A spokeswoman for the office of Rome's mayor said the city hoped by March 24 to have a working estimate of the number of pilgrims, as well as preliminary plans for transporting them to the Vatican and providing them with water, toilet facilities and first aid stations.

Marco Piscitello, a spokesman for the Rome hotel owners' association, Federalberghi, said that already by early March, owners were reporting that more than 82 percent of hotel rooms in the city had been booked for the canonization weekend.

"There will be a strong presence in Rome for this double canonization," he said.

TRUTH

(From 22)

you to listen to and follow Jesus, and to allow yourselves to be transformed interiorly by his words, which "are spirit and life" (Jn 6:62). Mary, the Mother of Jesus and ours, also says to us: "Do whatever he tells you" (Jn 2:5). It will help you to participate in a communal journey that is able to release the best energies in you and around you. A vocation is a fruit that ripens in a well cultivated field of mutual love that becomes mutual service, in the context of an authentic ecclesial life. No vocation is born of itself or lives for itself. A vocation flows from the heart of God and blossoms in the good soul of faithful people, in the experience of fraternal love. Did not Jesus say: "By this all men will know that you are my disciples, if you have love for one another" (Jn 13:35)?

4. Dear brothers and sisters, this "high standard of ordinary Christian living" (cf John Paul II, Apostolic Letter Novo Millennio Ineunte , 31) means sometimes going against the tide and also encountering obstacles, outside ourselves and within ourselves. Jesus himself warns us: the good seed of God's word is often snatched away by the Evil one, blocked by tribulation, and choked by worldly cares and temptation (cf Mt 13:19-22). All of these difficulties could discourage us, making us fall back on seemingly more comfortable paths. However, the true joy of those who are called consists in believing and experiencing that he, the Lord, is faithful, and that with him we can walk, be disciples and witnesses of God's love, open our hearts to great ideals, to great things. "We Christians were not chosen by the Lord for small things; push onwards toward the highest principles. Stake your lives on noble ideals!" (Homily at Holy Mass and the Confrerral of the Sacrament of Confirmation, 28 April 2013). I ask you bishops, priests, religious, Christian communities and families to orient vocational pastoral planning in this direction, by accompanying young people on pathways of holiness which, because they are personal, "call for a genuine 'training in holiness' capable of being adapted to every person's need. This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movements recognized by the Church" (Novo Millennio Ineunte, 31). Let us dispose our hearts therefore to being "good soil." By listening, receiving and living out the word, and thus bearing fruit. The more we unite ourselves to Jesus through prayer, Sacred Scripture, the Eucharist, the Sacraments celebrated and lived in the Church and in fraternity, the more there will grow in us the joy of cooperating with God in the service of the Kingdom of mercy and truth, of justice and peace. And the harvest will be plentiful, proportionate to the grace we have meekly received and living out the word, and thus bearing fruit. The more we unite ourselves to Jesus through prayer, Sacred Scripture, the Eucharist, the Sacraments celebrated and lived in the Church and in fraternity, the more there will grow in us the joy of cooperating with God in the service of the Kingdom of mercy and truth, of justice and peace. And the harvest will be plentiful, proportionate to the grace we have meekly received and living out the word, and thus bearing fruit.

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— Pope Francis

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BLESSING AT THE RIVER
At the Concho River in San Angelo in March, at a blessing of the River, a ceremony hosted by the Upper Colorado River Authority, San Angelo Bishop Michael Sis demonstrated to students how people fetch water in other parts of the world. (Photo by Jennifer Rios, San Angelo Standard-Times).

BALLINGER. On March 12, 2014, Bishop Michael Sis celebrated Mass for the first time at St. Mary Star of the Sea Catholic Church, in Ballinger. As seen in the picture, Bishop Sis was assisted by pastor Father Hubert Wade, Jr. (right) and Deacon Enrique Martinez (left). Attached picture is currently found on the home page of the parish website, at stmarystaroftheseaballinger.org. Following the Eucharistic celebration, Bishop Sis was treated to a “Welcome” to St. Mary Star of the Sea reception sponsored by its parishioners and Father Wade. The reception was held at St. Mary’s Parish Center in Ballinger.

POPE
(From 19)

ditions opposed to human dignity: those who lack basic rights and needs such as food, water, hygiene, work and the opportunity to develop and grow culturally. In response to this destitution, the Church offers her help, her diakonia, in meeting these needs and binding these wounds which disfigure the face of humanity. In the poor and outcast we see Christ’s face; by loving and helping the poor, we love and serve Christ. Our efforts are also directed to ending violations of human dignity, discrimination and abuse in the world, for these are so often the cause of destitution. When power, luxury and money become idols, they take priority over the need for a fair distribution of wealth. Our consciences thus need to be converted to justice, equality, simplicity and sharing.

No less a concern is moral destitution, which consists in slavery to vice and sin. How much pain is caused in families because one of their members – often a young person - is in thrall to alcohol, drugs, gambling or pornography! How many people no longer see meaning in life or prospects for the future, how many have lost hope! And how many are plunged into this destitution by unjust social conditions, by unemployment, which takes away their dignity as breadwinners, and by lack of equal access to education and health care. In such cases, moral destitution can be considered impending suicide. This type of destitution, which also causes financial ruin, is invariably linked to the spiritual destitution which we experience when we turn away from God and reject his love. If we think we don’t need God who reaches out to us through Christ, because we believe we can make do on our own, we are headed for a fall. God alone can truly save and free us.

The Gospel is the real antidote to spiritual destitution: wherever we go, we are called as Christians to proclaim the liberating news that forgiveness for sins committed is possible, that God is greater than our sinfulness, that he freely loves us at all times and that we were made for communion and eternal life. The Lord asks us to be joyous heralds of this message of mercy and hope! It is thrilling to experience the joy of spreading this good news, sharing the treasure entrusted to us, consoling broken hearts and offering hope to our brothers and sisters experiencing darkness. It means following and imitating Jesus, who sought out the poor and sinners as a shepherd lovingly seeks his lost sheep. In union with Jesus, we can courageously open up new paths of evangelization and human promotion.

Dear brothers and sisters, may this Lenten season find the whole Church ready to bear witness to all those who live in material, moral and spiritual destitution the Gospel message of the merciful love of God our Father, who is ready to embrace everyone in Christ. We can do this to the extent that we imitate Christ who became poor and enriched us by his poverty. Lent is a fitting time for self-denial; we would do well to ask ourselves what we can give up in order to help and enrich others by our own poverty. Let us not forget that real poverty hurts: no self-denial is real without this dimension of penance. I distrust a charity that costs nothing and does not hurt.

May the Holy Spirit, through whom we are "as poor, yet making many rich; as having nothing, yet possessing everything" (2 Cor 6:10), sustain us in our resolutions and increase our concern and responsibility for human destitution, so that we can become merciful and act with mercy. In expressing this hope, I likewise pray that each individual member of the faithful and every Church community will undertake a fruitful Lenten journey. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you safe.

From the Vatican, 26 December 2013
Feast of Saint Stephen, Deacon and First Martyr